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HAND-BOOK
OF
CHINESE BUDDHISM.

HAND-BOOK
OF
CHINESE BUDDHISM
BEING
A SANSKRIT-CHINESE DICTIONARY

WITH
VOCABULARIES OF BUDDHIST TERMS
in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese.

BY
ERNEST J. EITEL, M. A., PH. D. (TUBING)
Inspector of Schools, Hongkong

WITH
A CHINESE INDEX

BY
K. TAKAKUWA.

SECOND EDITION
REVISED AND ENLARGED

TOKYO,
SANSHUSHA.

1904



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TOKYO:

Printed by Sanshusha

No. 1, Nichome, Mitoshirocho, Kanda.

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PREFACE TO THE SECOND EDITION.

After an interval of more than fifteen years, the publishers called for a new edition to satisfy a small continuous demand.

The whole of the 1547 articles contained in the first edition have accordingly been re-written with a view to condense as well as to correct the subject matter of the book, in order to admit of an addition of 577 new articles without materially increasing the bulk of the volume or omitting any point of interest. The literature, the biography, and the philosophy of Chinese and Tibetan Buddhism have been specially laid under contribution to extend the usefulness of this Handbook, whilst the substitution of a Japanese Vocabulary in place of the former Chinese Index now makes the book a guide to the understanding of Japanese as well as Chinese Buddhism.

The author has freely used whatever recent works of reference were at his command, but he desires specially to acknowledge the help derived from Bunyiu Nanjio's Catalogue of the Buddhist Tripitaka (Oxford, 1883) and the courteous assistance of the Rev. J. L. Gordon, M. D. who furnished the materials to the above mentioned Japanese Vocabulary.

Hongkong, March, 1888.

E. J. E.

PREFACE TO THE FIRST EDITION.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself at almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text, generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhist works, many of which are simply translations from Sanskrit or Pâli or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and of native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language, to read and understand all the popular Buddhist classics, from the study of which Missionaries and others have been deterred by the inability of Chinese Pundits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of Chinese

Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOUF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPPEN, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title "Sanskrit Chinese Dictionary" is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pāli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pāli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two Savants that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand, he has not slavishly followed their spelling, but has substituted s' for the peculiarly French ç and likewise u for ou. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pāli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pāli forms themselves.

In translating the Chinese explanations of Sanskrit phrases, the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous, he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists, more than a thousand years before European Scholars had discovered Sanskrit, understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism, the term S'âkyamuni has been employed in accordance with Chinese usage, which prefers this title to that of Gautama. As the famous Chinese travellers Fah-hien and Hiuen-tsang had to be referred to very frequently, the Chinese symbols 法顯 and 玄奘 (see Mahâyâna dêva and Mokchadêva) for their names have been omitted for the sake of brevity.

With regard to the frequently recurring measures of distance, it ought to be understood that the value of a Chinese *li* has been differently computed in different periods of time, but it will be safe to count one Chinese *li* as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, February 1st, 1870.

E. J. EITEL.

PART I.



A SANSKRIT-CHINESE DICTIONARY.

A

- ABABA** or **HAHA** **阿波波**
 The fourth of the eight cold hells peculiar to Northern Buddhism. The beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.
- ABHÂSVARA** (Pâli. Abhassara) lit. all brightness (â-bhâsvara) **阿婆曠羅** explained by **光音** lit. light and sound (âbhâ-svara) or by **極光淨** lit. extreme light and purity. The sixth of the eighteen celestial worlds called Brahmâlôkas.
- ABHÂSVARAS** (Pâli. Abhasaras. Tib. Od-gsal) lit. those whose nature is brightness, â-bhâsvaras, **阿婆曠羅** or **阿會巨修天** or **阿波巨羞天** explained by **光音天** lit. dévas of light and sound (âbhâ-svara). The inhabitants of the third of the three celestial regions which from the second Dhyâna.
- ABHAYA** **無畏** lit. fearless, an epithet given to every Buddha.
- ABHAYAGIRI** **無畏山** lit. mount Fearless. A mountain on Ceylon with an ancient monastery in which Fa-hien (A. D. 400) found 5,000 priests.
- ABHAYAGIRI VÂSINAH** **阿跋邪祇釐住部** explained by **無畏山住部** lit. school of dwellers on mount Fearless, or by **苾山部** lit. school of the wooded mount, or by **蜜林部** lit. school of the secret forest. A schismatic philosophical School, a branch of the Sthâvirâh School. The adherents of this School called themselves disciples of Kâtyâyana and studied the doctrines of both the small and great conveyance (v. Triyâna).
- ABHAYÂMDADA** **施無畏者** lit. he who procures removal of fear. A standing epithet of Kwan-yin (v. Avalokitês'vara.)
- ABHIDHARMA** (Pâli. Abhidhana. Singh. Abhidhamma. Tib. Tehos non pa) **阿毗達磨** or **阿鼻達磨** or **阿毗**

- 曇 explained by 傳 lit. tradition, or by 勝法 lit. overcoming the law or conquering law, or by 無比法 lit. peerless law. Buddhaghôsa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law, i.e. by-law.
- ABHIDHARMA PITAKA 論藏** lit. the collection of discourses. One of the three divisions of the Buddhist canon (v. Tripitaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'yapa, but it does not as a whole belong to the primitive period of Buddhism. This section of the Chinese canon is subdivided into 1. 大乘論 or the Abhidharma of the Mahâyana School, 2. 小乘論 or the Abhidharma of the Hinâyana School, and 3. 宋元續入藏諸論 or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960-1368).
- ABHIDHARMA DHARMA SKANDHA PÂDA S'ÂSTRA 阿毗達磨法蘊足論** A philosophical work by Maudgalyâyana.
- ABHIDHARMA DJÑÂNA PRASTHÂNA S'ÂSTRA 阿毗達磨法智論** or 阿毗曇八韃度論 A philosophical work ascribed to Kâtyâyana.
- ABHIDHARMA HRIDAYA S'ÂSTRA 阿毗曇磨心論** A philosophical work by Unadjita.
- ABHIDHARMA KÔCHA KARAKÂ S'ÂSTRA 阿毗達磨俱舍論** or 俱舍電論 A work by Saṅghabhadra.
- ABHIDHARMA KÔCHA S'ÂSTRA 阿毗達磨俱舍論** A tract by Vasubandhu refuting the doctrines of the Vibhâchâ School.
- ABHIDHARMÂMRITA S'ÂSTRA 阿毗達磨甘露味論** A philosophical work by Ghosha.
- ABHIDHARMA PRAKARANA PÂDA S'ÂSTRA 衆事分阿毗達磨論** A philosophical treatise by Vasumitra.
- ABHIDHARMA PRAKARANA S'ASANA S'ÂSTRA 顯宗論** A philosophical treatise by Sanghabhadra.
- ABHIDHARMA PRAKÂS'ASÂDHANA S'ÂSTRA 阿毗達磨明證論** A philosophical work, attributed to Is'vara.
- ABHIDHARMA S'ÂSTRA 對法論** A philosophical work by Vasubandhu.
- ABHIDHARMÂVATARA S'ÂSTRA 入阿毗達磨論** A philosophical work by Ârya

Skandharatna.
ABHIDHARMA MAHÂVIB-
HÂCHÂ S'ÂSTRA 阿毗達

磨毗婆沙論 A work consisting of 100,000 stanzas, the compilation of which is ascribed to the five hundred Arhats supposed to have formed the synod convoked by king Kanichka.

ABHIDHARMA VIDJÑÂNA
KAYA PÂDA S'ÂSTRA 阿

毗達磨識身足論 A dialectical treatise, denying the existence of both *ego* and *non-ego*, by Dêvas'arma.

ABHIDJÑA or **CHADABHI-**
DJÑÂS (Pâli. *Abhinna*.
 Singh. *Abhignyawa*) **六通**

or **六神通** Six supernatural talents, which S'âkyamuni acquired in the night before he became Buddha, and which every Arhat takes possession of by means of the fourth degree of *Dhyâna*. Most Chinese texts reckon six such talents, while the Singhalese know only five. Sometimes however only five are mentioned. Particulars see under *Divyatchakchus*, *Divyas'rôtra*, *Riddhisâkchâtkriyâ*, *Purvânivasânusmriti djñâna*, *Paratehittadjñâna* and *As'ravakchaya*.

ABHIRATI 歡喜國 lit. kingdom of joy. A fabulous realm situated East of our universe, the sphere of two Buddhas, *Akchôbhya* and *Mêrukûta*.

ABHISHEKAIR 啞撒釋該

而 An exclamation ('consecrate me by sprinkling') addressed in prayers to Tathâgatas.

ABHYUTGATA RÂDJA 大
高王 lit. the great august monarch. Name of the *Kalpa* in the course of which *Subha vyûha* is to be reborn as a Buddha.

ABÎDA v. **AMITÂBHA**.

ABRAHMA TCHARIYÂ VE-
RAMANÎ 不姪慾 lit. no

debauchery. The third of the ten rules for novices (v. *S'ik-châpada*), enjoining abstinence from violation of the vow of chastity with the following clause, 'lay-men ought to abstain at least from fornication, ecclesiastics from all sexual intercourse.'

ACHTÂU VIMÔKCHAS. See under *Vimôkcha*.

ÂCHÂÐHA 類沙茶 The first month of summer, corresponding to the time from the 16th day of the 4th Chinese moon to the 15th day of the 5th moon.

ACHTA BUDDHAKA NÂMA
MAHÂYÂNA SÛTRA 佛說
八部佛名經 Title of a book.

ACHTA DAS'Â KÂS'A S'Â-
STRA 十八空論 Title of a book by *Nâgârdjuna*, introduced in China by *Paramârtha*, A. D. 557-689.

ACHTA DAS'A NIKĀYA
S'ĀSTRA 八十陪論 Title
of a book.

ACHTADAS'A NĀRAKA SŪ-
TRA 佛說十八泥犁經
Title of a book.

ACHTA MAṆDALAKA SŪ-
TRA 大乘八大曼拏羅經
Title of a book.

ACHTA SĀHASRIKĀ PRA-
DJĀNĀ PARAMITĀ SŪTRA
聖八千頌般若波羅蜜
多一百八名真實 Title of
a book.

ADBHUTA DHARMA 阿浮
達摩 explained by 未曾有
lit. what never took place be-
fore, i.e. marvels. A section
of Buddhist literature com-
prising books on miraculous
events.

ADHIMĀTRA KĀRUṆIKA
大悲 lit. great mercy. One
of the Mahābrahmānas who
appeared from the South East
to worship Mahābhīdjña
djhānā bhībhū.

ADHIMUKTI (Pāli. Adhimut-
ti. Tib. Mos-pa) lit. attention,
阿提目多 or 阿地目帝
or 阿提目多伽 explained
by 善思惟 lit. pious thought-
fulness; as an example of
which is mentioned the light-
ing of a lamp fed with the
oil of three flowers (Sandal,
Sōma and Tchampaka) and
the placing this lamp before

the images of the Triratna.
According to Singhalese and
Tibetan sources, the meaning
of adhimukti is inclination of
the will. In the Lalitavistara
(q. v.) its meaning seems to
be 'intelligence.' Burnouf
translates it sometimes by
'confidence.'

ADHYĀTMA VIDYĀ 內明
lit. the esoteric luminary.
One of the 五明 Pantcha
Vidyā S'astras (q. v.)

ADINNĀDĀNĀ VĒRAMAṆĪ
不偷盜 lit. abstinence from
theft and robbery. See Sik-
chpāda.

ADJĀTAS'ATRU (Pāli. Adjā-
tasattu. Singh. Aja'sat. Tib.
MassKjessdGra) or Kchemā-
dars'in 阿闍多設咄路 or
阿闍世王 explained by 未
生怒 lit. an enemy before
he was born, or no enmity
in the heart, or (as the Tibe-
tans explain it) 'not creat-
ing himself any enemies.' A
king of Magadha, son of king
Bimbisāra, originally one of
S'ākyamuni's most formidable
opponents. Converted to
Buddhism, he became famous
for his liberality in almsgiv-
ing. He died 24 years after
S'ākyamuni (about 519 B. Ch.)
His son and successor was
Udāyi. There is a daughter
of Adjātas'atru mentioned
under the name 阿術達
Asuddharda According to a

Tibetan legend, an infant son of Adjâtas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njak-ritsanpo (研乞皛贊普). The Mongols call the latter Sseger Ssandalitu or Kûsûhu schiretu.

ADJÂTAS'ATRU KAUKRITTYA VINODANA MAHÂ-YÂNA SÛTRA 佛說阿闍世王經 Title of a book.

ADJITA (Pâli. Adjita, Singh. Ajita) 阿逸多 or 阿耨多 or 阿底多 or 阿制多 explained by 無能勝 lit. invincible. A title which S'âkyamuni gave to Mâitrêya, and which is now the standing epithet of the latter.

ADJITA KÊS'A KAMBALA (Pâli. Adjita Kesa Kambali. Singh. Ajitâ Kâsa Kambala) lit. the invincible one, who wears his hair for a covering 阿耨多舍欽婆羅 One of the six Tirthyas, the head of a brahminical ascetic sect, whose favourite dogma was the impermanency, the continuous self-destruction and consequent unreality of all things.

ÂDJNÂTA KÂUᅇᅇDINYA or ÂDJNÂNA KÂUᅇᅇDINYA (Tib. Koun ches Kâuᅇᅇdinya)

阿若橋陳如 explained as an automat (阿若 Adjñâna) of the Kâuᅇᅇdinya (橋陳如) family. A famous disciple of S'âkyamuni, more commonly quoted as Kaᅇᅇdinya (q.v.).

ADJITAVATÎ v. HIRANYAVATI. ADYÂCHAYASANT-CHODA SÛTRA 發覺淨心經 Title of a book.

ÂGAMA 阿伽摩 or 阿笈摩 explained by 無比法 lit. peerless law, or by 教法 lit. system of teaching. A section of Buddhist literature unknown to Nepaulese Buddhism. Like the Singhalese, the Chinese Buddhists divide the Sûtras of the small conveyance-school (v. Hinayâna) into the following four classes (四舍). (1.) Dirghâgamas (Singh. digha nikayo or dik sangi) 長阿舍 long âgamas; compilations treating on cosmogony. (2.) Madhyamâgamas (Singh. majjhima nikayo or medun sangi) 中阿舍 lit. middling âgamas; works on metaphysics. (3.) Samyuktâgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿舍 lit. mixed âgamas; treatises on ecstatic contemplation. (4.) Ekôttarâgamas (Singh. anguttara nikayo or angotra sangi) 增一阿舍

- lit. numerical âgamas; general compilations, the subject matter being arranged numerically.
- AGNI or AKNI 阿耆尼 Name of a kingdom in Central Asia, situated to the North of lake Lop.
- AGNI DHÂTU SAMÂDHI 火界定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samâdhi.)
- AGNIVÂS'AYANA (Pâli. Aggivesâyana). v. DÎRGHANAKHA.
- AGRA PRADÎPA DHÂRANÎ 東方最勝燈王神咒經 Title of a book.
- AGURU (Beng. Agur. Arab. Ayalugi. Pers. Ayalur chee or Oud Hindee. Tib. Akaru) literally not heavy 惡揭噲 explained by 沉水香 lit. perfume immersed in water. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Ahalim or Ahaloth of the Hebrews.
- AGURU SÛTRA 阿鳩喆經 Title of a book.
- AHAHA or HAHAVA 嘔侯侯 The fifth of the eight cold hells (unknown to Southern Buddhism), so called because the cold is there so intense that the damned spirits cannot stir nor speak, whilst the cold air, passing through their throats, produces a sound like Ahaha.
- ÂHARA ÂHARA MAMÂYUH SANTÂRANI 啞曷囉啞曷囉馬麻藹由而傘塔囉尼 An exclamation ('give me, give me, old age, oh protector') addressed in prayers to Tathâgatas.
- AHIKCHÊTRA or AHIKHA-TRÂ 阿醯掣怛羅 An ancient city and kingdom in Central India, on the northern bank of the Kâlinadi, north of Pañchâla (the present Duab).
- AHÔRÂTRA 一日一夜 lit. one day and one night. A division of time.
- AIS'VARIKAS 阿說羅部 A theistic School of Nepaul, which set up Adi Buddha as a supreme divinity. It never found any followers in China.
- AKANICHTHA (Pâli. Akanis-taka. Tib. Og min) 阿迦尼瑟吒 or 阿迦尼吒 explained by 究色竟 lit. the final limits of the world of desire. The last of the eighteen Brahmalôkas, called Akanis'ta i. e. the highest. Originally only sixteen Brahmalôkas were known. Northern Buddhism added two, which are called 福生 happy birth and 福愛 happy love. Singhalese Buddhists count only sixteen.

AKANICHTHAS 色究竟天

The dévas inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyâna, appropriately called 'the highest ones.'

ÂKÂS'AGARBHA SÛTRA

虛空孕菩薩經 Title of a book, translated by Djñâna-gupta, A. D. 587.

ÂKÂS'AGARBHA BODHISATTVÂ DHÂRÂNI SÛTRA

虛空藏菩薩神咒經 Title of a book, translated by Dharmamitra, A. D. 420—479.

ÂKÂS'A PRATICHTHITA

虛空住 lit. dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahâbhidjña djñânâ bhîbhû.

AKCHARAMATI NIRDÊS'A

NÂMA MAHÂYANA SÛTRA 阿差末菩薩經 Title of a book.

AKCHAYAMATI 無盡意菩薩

lit the Bodhisattva of exhaustless meaning. A fictitious being to whom S'âkyamuni addressed a series of remarks about Avalokitê-s'vara.

AKCHAYAMATI PARIPRITCHTCH'Â

無盡意菩薩會 Title of a book, translated by Bodhirutchi, A.D. 618—907.,

AKCHÔBHYA (Tib. Hkhrougs

pa) 阿芻鞞耶 or 阿閼婆 or 阿閼 explained by 無動 lit. motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of S'âkyamuni and said to reside in a realm called Abhirati. See also under Djñânâkara.

AKCHÔBHYASYA TATHÂGATASYA MAHÂYÂNA SÛTRA 阿閼佛國經

Title of a book.

AKINTCHAVYÂYATANA 無

所有處定 lit. contemplation of a state of having absolutely nothing. A degree of ecstatic meditation (定). See Samâdhi.

AKLÊS'A (Tib. Non mongs

med) 無濁 lit. without corruption. A cognomen of Asita.

ALNI or ARNI 阿利尼

Name of a kingdom, which formed part of ancient Tokharâ, situated near to the sources of the Oxus, to the North of Munkan.

ÂMALAKA or ÂMALAKAR-

KA 阿摩落果 or 阿摩落伽果 explained by 寶瓶 lit. precious vase. The fruit of the Phyllanthus emblica or the Mirobolana emblica, used as a medicine.

AMITÂBHA (variations of the same name are Amita, Abida,

Amitâya, Amitâyus, Amita-rus'i. Tib. Od dPag med or Hopamé) 阿彌陀婆耶 or 阿彌陀 or 彌陀 or 大彌陀 explained by 無量壽 lit. boundless age. This explanation rests on a misconception of the original meaning of Amitâbha i.e. boundless light, but the latter idea is preserved in one of the many titles of this fabulous Buddha 無量光明 lit. boundless light. Other titles are 放大光明 lit. diffusing great light, 西天教主 lit. sovereign teacher of the Western Heaven, 西方接引 lit. guide to the West, 大慈大悲 lit. great mercy and sympathy, 本師和尚 lit. original teacher Upâdhyâya, 法界藏身 lit. embodiment of the sphere of the law. As the derivation of the term itself suggests, Amita was originally conceived of as impersonal, as the ideal of boundless light. Considering also the mention made of his name in a list of one thousand fictitious Buddhas which reminds one of the thousand Zarathustras of the Persians, and which was propagated by the Mahâyâna-school (about 300 A.D.), it is but natural, in the absence of authentic information as to the origin of this dogma, to suppose that it may have

been originated by Persian or Manichæan ideas influencing the Buddhism of Cashmere and Nepaul. For it must have been from one of these countries that the dogma of Amita reached China, when a priest from Tokhara brought (147 A.D.) the first Amitâbha Sûtra to China. It is remarkable that the Chinese travellers Fâhien and Hînen-tsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahminical or Vêdic origin of this doctrine. The most ancient Sûtras brought to China make no mention of it, and the first that alludes to Amita, the Amitâyus Sûtra, translated A.D. 148—170, was, like others of the same class, already lost when the well-known catalogue K'ai-yuenlu was compiled, A.D. 730. When the so-called Lotus-school or Pure-land-school 蓮花宗 or 淨土宗 began to flourish, and the peculiarly poetic tenets of this school, referring to a paradise in the West, began to influence the common people, Amita became the favourite of Chinese Buddhists. He is now by far the most popular Buddha in China.

There are some confused traditions as regards the antecedents of Amita. One account

describes him as an incarnation of the ninth son of Mahâbhidjña djñânâbhibhu (q.v.), whilst another account alleges that he was the second son of a Tchakravarti of the lunar race and, like his father, called 橋尺迦 (Kaus'ika). It is further alleged that he was converted by a Buddha called 世自在王 (Sahês'vararâdja), that he embraced the religious life, made certain vows and was reborn as a Buddha in Sukhâvatî (q.v.), where Avalôkitês'vara and Mahâsthânâp-rapta joined him.

According to the teaching of the Mahâyâna School, Amita is looked upon as the celestial reflex of S'âkyamuni, and as having, by dint of contemplation (dhyâna), produced a spiritual son, viz., Padmapâni (i. e. Avalôkitês'vara). The Nepaulese doctrine, of a primordial Buddha (Âdi-Buddha) having procreated Amita, has not been adopted by Chinese Buddhism.

The doctrine of Amitâbha and his paradise in the West (v. Sukhâvatî) is, strictly speaking, no contradiction of the theory of Nirvâna, for it does not interrupt the circle of transmigration, though it offers to the devotee of Amitâbha aeons of rest. But the popular mind does, indeed, understand his paradise to be the practical

equivalent of Nirvâna, the haven of final redemption from the eddies of transmigration.

AMITÂBHA VYÛHA SÛTRA
佛說阿彌陀經 Title of a translation, made A.D. 222—280.

AMITÂYUR VYÛHA SÛTRA
佛說大乘無量壽莊嚴經 Title of a translation by Fahien, A.D. 982—1,001.

AMITÂYUSHA VYÛHA 無
量壽如來會 Title of a translation by Bodhirutchi, A.D. 618—907.

ÂMLA or ÂMLIKA 菴珣羅
The Tamarindus indica.

AMOGHA or AMOGHAVA-
DJRA 阿目佉跋折羅 explained by 不空金剛 lit. the vajra which is not hollow. A S'ramaņa of northern India, a follower of the mystic teachings attributed to Samantabhadra. He followed his teacher, Vadjrabodhi, to China (A.D. 719) and eventually succeeded him in the leadership of the Yogâtchârya School (A.D. 732). From a journey through India and Ceylon (A.D. 741—746), he brought to China more than 500 Sûtras and S'âstras previously unknown in China. He introduced a new alphabet for the transliteration of Sanskrit and published 108 works, mostly translations. He introduced

the All-souls-festival (v. Ulambana), so universally popular in China to the present day. He is the chief representative of Buddhist mysticism in China, which he succeeded in spreading widely through the patronage of three successive emperors, viz. Hiuen-tsung (A.D. 713—756), who prohibited his retiring to India (A.D. 749), Sutsung (A. D. 756—763), who gave him the title Tripiṭaka Bhadanta (大廣智三藏), and Taitzung (A.D. 763—780), who gave him, when he died (A.D. 774), the rank of a Minister of State and a posthumous title. He is commonly referred to as 不空 (Amogha).

AMOGHA PÂS'ARDDHIMANTRA HRIDAYA SÛTRA 不空羅索神咒心經
Title of a translation, by Hiuentang, A.D. 659.

AMOGHAPÂS'A DHÂRANÎ SÛTRA 不空羅索陀羅尼經
Title of a translation, A.D. 618—907.

AMOGHA PÂS'A HRIDAYA MANTRA RÂDJA SÛTRA 不空羅索心咒王經
Title of a translation by Ratnachinta, A.D. 693.

AMOGHAPÂS'A HRIDAYA SÛTRA 不空羅索咒心經
Title of a translation by

Bodhirutchi, A.D. 618—907.

AMOGHA PÂS'A KALPARÂDJA 不空羅索神變眞言經
Title of a translation by Bodhirutchi, A. D. 707—709.

AMOGHA PÂS'A MANTRA SÛTRA 佛說不空羅索咒經
Title of a translation by Djuânagupta and others, A.D. 587.

ÂMRA or ÂMRAKA or ÂMALÂ 菴羅 or 菴摩羅 or 阿末羅
A tree, the fruit of which is described as a cross between a plum and a pear. The mango tree, which is also called Mahâpala (大婆羅), from the Malay rendering of which the word mango is derived.

ÂMRADÂRIKÂ or ÂMRA-PÂLÎ or ÂMBAPÂLÎ (lit. the guardian of the Âmra tree) 菴婆羅女 or 菴摩羅女
lit. the Âmra girl. A female devotee who presented to S'âkyamuni the Âmravana garden (柰園 lit. plum garden). Legends affirm that she was born of an Âmra tree. See also Djivaka.

ÂMRADÂRIKÂ SÛTRA 柰女經
Title of a book.

AMRITA (Tib. Bdoud rtsi) 啞密哩達 or 啞謎哩打 ex-

plained by 甘露 lit. sweet dew. The ambrosian food of the immortals. In Hindoostani the guava fruit is now called amrut.

AMRITÔDANA RÂDJA (Tib. Bdoud rtsi zas Pali. Amitôdana) 甘露飯王 lit. the king who feasted on ambrosia. A prince of Magadha, father of Anuruddha and Bhadrîka, uncle of S'âkyamuni.

ANABHRAKA (Tib. Sprimed) lit. cloudless 福愛 lit. happy love. The second region of the fourth Dhyâna (q. v.), inhabited by dévas called Anabhrakas. The eleventh Brahmâlôka.

ANÂGÂMIN (Singh. Anâgâmi. Tib. Phyr mi hong ba) 阿那含 explained by 不還 lit. not returning, or by 不來 lit. not coming i. e. not to be reborn into the world of desire. The third degree of saintship, the third class of Âryas, embracing all those who are no more liable to be reborn as men, though they are to be born once more as dévas, when they will forthwith become Arhats and enter Nirvâna.

ANAKCHARA GRANTHAKA ROTCHANA GARBHA SÛTRA. Title of three translations, viz. 大乘離文字普光明藏經 by Divâkara, A.D. 683; 大乘徧照光明

藏經 by Divâkara, A. D. 618—907; 無字寶篋經 by Bodhirutchi, A.D. 386—534.

ÂNANDA (Tib. Kun dgah bo) 阿難陀 or 阿難 explained by 歡喜 lit. joy. A son of Drônôdana, called Ânanda (joy), because he was born at the moment when S'âkyamuni attained to Buddhahood. Under the teaching of the latter, Ânanda became an Arhat, famed especially for his memory or experience (多聞). The compilation and edition of the earliest Sûtras is attributed to him. Before his death (B.C. 866 or 463), he appointed S'ânâvasika as his successor and dispatched his second disciple, Madhyântika, to convert Cashmere. Ânanda is to re-appear on earth as Buddha Sâgara varadhara buddhi vikrititâbhidjâna.

ÂNANDAPURA 阿難陀補羅 A kingdom and city in western India, N.E. of Gujerat; the present Bârnapur, near Kurree. It was one of the strongholds of the Jain sect.

ANANTAMATI 無量意 lit. boundless meaning. The third son of Tchandra sûrya pradîpa.

ANANTAMUKHA SÂDHAKA DHÂRANÎ. Title of eight translations, viz. 佛說無量門微密持經 A. D. 222—

280; 佛說出生無量門持經 by Buddhahdra, A.D. 317—420; 阿難陀佉尼訶離陀隣尼經 by Buddha-s'anta A.D. 286—534; 佛說無量門破魔陀羅尼經 A. D. 420—479; 阿難陀目佉尼訶離陀經 by Guṇabhadrā, A.D. 420—479; 舍利佛陀羅尼經 by Saṃghapāla, A.D. 502—557; 佛說一向出生菩薩經 by Dñānagupta. A.D. 585; 出生無邊門陀羅尼經 A.D. 618—907.

ANANTAMUKHA VINIS'ODHANA NIRDĒS'A 無邊莊嚴會 Title of a translation by Bodhirutchi, A.D. 618—907.

ANANTA TCHĀRITRA 無邊行 lit. unlimited action. A fictitious Bodhisattva who rose out of the earth.

ANĀTHA PIṆDIKA or ANĀTHA PIṆDADA (Pāli. Anepida. Tib. Mgon med zasbyin (lit. one who gives away his own without keeping (anātha) a mouth full (piṇḍa) for himself, 阿那他擯茶揭利訶跋底給 (anātha piṇḍada' grihapati), explained by 獨孤善 lit. supporter of destitutes and orphans, or by 善施 lit. a pious donor.

A wealthy householder (v. Grihapati) of S'rāvastī, famous for his liberality. See also Sudatta and Vāis'ākha.

ANĀTMĀ or ANĀTMAKA (Tib. stong pa nyid) 無我 lit. no ego. A metaphysical term designating self-inanition, vacuity, impersonality, as the aim and end of philosophic speculation.

ANAVADATA v. Anavatapta.

ANAVANATĀMITA VĀIDJYAYANTA 常立勝幡 lit. maintaining aloft the victorious banner. Name of the realm in which Ānanda is to re-appear as Buddha.

ANAVATAPTA or ANAVADATA (Pāli. Anātatta. Singh. Anótatta. Siam. Anōdatasa. Tib. Ma dros pa. Mong. Mampam dalai) 阿那婆達多 or 阿那婆答多 or 阿耨達 or 阿耨 explained by 無熱惱池 lit. the lake without heat or trouble. A lake on a high plateau, N. of the Himālaya. It is said to be square, measuring 50 yôdjanas in circumference, and sending forth from each side a large river, viz. in the East the S'itā, in the South the Gangā, in the West the Sindhu and in the North the Vakchu. What is meant, is perhaps the Manasarovana lake (Lat.

- 31° N. Long. 81° 3.), which at certain seasons overflows and forms one lake with lake Roodh (ten miles distant), which latter sends forth one river, the S'atadru. The sources of three other rivers, vix. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hiuentang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38°20 N.) on the plateau of Pamir.
- ANAVATAPTA NĀGARĀDJA PARIPRITCHCHĀ SŪTRA** 三昧弘道廣顯定意經 Title of a translation by Dharmarakcha, A.D. 308.
- ANDHRA** 案達羅 A kingdom in southern India, situated between the Krishnâ and Godavarî, with the capital Viñgila (q. v.).
- AÑĠĀRAKA** (Tib. Mig dmâr) 鶩哦囉迦 explained by 火星 lit. fire star. The planet Mars.
- AÑĠIRASA** 鶩儼囉 An ancient Richi, an ancestor of S'âkyamuni.
- ANGULIMĀLĪYA** (Singh. Angulimāla) 盎窣利斃羅 or 鶩掘斃 explained by 指鬘 lit. rosary of fingerbones. A S'ivaitic sect of fanatics who practised assassination as a religious act. One of them was converted by S'âkyamuni.
- AÑĠULIMĀLĪYA SŪTRA** 鶩掘斃羅經 Title of a translation by Guṇabhadra, A.D. 420—479.
- AÑĠULIPARVA** 指節 lit. finger-joint. A measure, the 24th part of a fore arm (Hasta).
- ANILAMBHA SAMĀDHI** 無緣三昧 lit. the cause-less samādhi. A degree of Samādhi (q. v.).
- ANIRUDDHA** (Tib. Mah hgags pa) 阿剌樓駄 or 阿尼律陀 or 阿尼盧 or 阿那律 explained by 無貧 lit. not poor, and by 無滅 lit. not extinguished. Name of a disciple of S'âkyamuni, who being himself 'not poor', supported, during a famine, many Pratyêka Buddhas, which charitable act caused among the dévas a joy which is, to the present day, 'not extinguished.' He is to reappear on earth as Buddha Samantaprabhâsa. See also Anuruddha.
- ANITYA** v. Trividya.
- ANS'UVARMMA** 鶩輸伐摩 explained by 光冑 lit. bright helmet. A King of ancient Nepal, descendant of the Litchhavis (q. v.), author of the S'abdavidyâ S'âstra.
- ANTĀRABHAVĀ SŪTRA** 中陰經 Title of a translation, A.D. 384—417.

ANTARAVĀSAKA 安陔會

explained by 裙 lit. skirt.

A sort of waistcoat, worn by priests instead of a shirt.

ANTIMA DÉHA DHĀRĪNO

住是最後身 lit. dwelling

for the last time in a body. The last stage in the process of transmiration, preceding Nirvāṇa.

ANU 阿耨 or 細塵 lit. fine

dust. A division of a yôdjana (q.v.), equal to 7 atoms of dust.

ANUPADHIS'ĒCHA 無餘

lit. without remnants. Immateriality, as an attribute of those who have entered Nirvāṇa.

ANUPAPĀDAKA or AUPA-

PĀDUKA (Pāli. Opapātika. Singh. Aupapātika. Tib.

Brdzus te skyes pa) 生化

lit. birth by transformation. One of the Tchatur yōni (q. v.), viz. supernatural birth (from a lotusflower, etc.) in full maturity, such as is ascribed to Buddhas and Bodhisattvas, the latter coming, from Tuchia, by this birth into the world.

ANURUDDHA 耨樓陀阿

explained by 如意 lit. conformity, and by 無貧 lit.

not poor. The latter explanation properly refers to Aniruddha (q. v.) with whom Aniruddha is identified in Chinese texts. The former

explanation is based on a derivation of the term from anu (lit. conformity). Anuruddha was a son of Amritōdana and therefore cousin german to S'ākyamuni, at whose death he was present.

ANUTTARA BODHI 無上等

覺 lit. unrivalled intelligence.

ANUTTARA DHARMA 無上

法 lit. peerless law.

ANUTTARA SAMYAK SAM-

BODHI lit. unexcelled perfect intelligence 阿耨多羅

三藐三菩提 explained by 無上

unexcelled (anuttara) 正偏

correct equality (samyak) and 正道

correct intelligence (sambodhi). An epithet of every Buddha, otherwise explained as signifying untarnished (a—) and unparalleled (nuttara) correct view (sam) and complete wisdom (myak) with complete possession of the highest sentiments (sambodhi).

APALĀLA 阿波邏羅 The

nāga (guardian spirit) of the source of the S'ubhavastu (q. v.), converted by S'ākyamuni shortly before the latter's death.

APARADJITA DHĀRANĪ.

Title of three translations, viz. 佛說無能勝旃王陀

羅尼經 (see also Dhvajā-

- grakeyûradhârani), 無能勝
 大明心陀羅尼經 and 無
 能勝大明心陀羅尼經.
- APARAGODÂNA or GHÔD-
 HANYA (Siam. Amarakô
 Jana Thavib. Tib. Noub Kyi
 va lang spyod 啞呬囉孤
 答尼耶 or 阿鉢喇瞿陀
 尼 or 瞿陀尼 or 瞿耶尼
 or 俱耶尼 explained in
 Chinese texts as 'the con-
 tinent in the West (apara)
 where the people use cattle
 (go) in place of money(dâna)'.
 One of the four continents
 of every universe, situated
 W. of Sumêru (q.v.), circular
 in shape, the faces of the
 inhabitants being also cir-
 cular.
- APARIMITÂYUS SÛTRA 佛
 說無量壽經 A book con-
 cerning Amitâbha, translated
 by Saṃghavarman, A.D.
 252.
- APARIMITÂYUS SÛTRA
 S'ÂSTRA 無量壽經優波
 提舍 A treatise by Vasub-
 andhu (q.v.) on the doctrine
 of Amitâbha, translated by
 Bodhirutchi, A.D. 529.
- APARIVARTYA v. Avavartya,
 and Avivartita.
- APASMÂRAKA 阿跋摩羅
 A class of demons hostile to
 men.
- APKRITSNA SAMÂDHI v.
- Asakrit Samâdhi.
- APRAMÂÑÂBHA (Pâli. Apra-
 mana) 無量光 lit. unlimited
 light. The fifth of the sixteen
 Brahmâlôkas.
- APRÂÑÂBHAS (Tib. Tshad
 med od) 無量光 lit. un-
 limited. The second region
 of the second Dhyâna, in-
 habited by dêvas.
- APRAMÂÑAS'UBHA 無量淨
 lit. unlimited purity. The
 second region of the third
 Dhyânas, inhabited by
 dêvas.
- APSARAS (Tib. Lhahi bou mo)
 天女 lit. female dêvas. At-
 tendants on the regents of
 sun and moon, wives of
 Gandharvas, and other female
 dêvas.
- ÂPTANÊTRAVANA 得眼林
 lit. the forest of the recovered
 eyes.
- ARADJAVARTAN 白象 lit.
 a white elephant. The form
 in which S'âkyamuni entered
 the womb of Mahâmâya.
 The immaculate path i.e.
 the immaculate conception
 (of Buddha).
- ÂRANYA v. Dharmarakcha.
- ÂRANYAKAH (Pâli. Ârañña-
 kangga. Tib. Dgon pa pa)
 阿練若 explained by 寂靜
 處 lit. living in retirement
 and stillness; or 阿蘭陀 or
 阿蘭攘 or 練若 explained

by 無諍聲 lit. no sound of strife. General designation of ascetics and especially hermits, of whom three classes are distinguished, v. Dharma Aranyakah, Mâtanga Âranyakah and Dánataka Âranyakah.

ÂRATA (or Arâda) KALÂMA (Tib. Sgyou rtsal ches kyi bou ring lphour 阿藍迦蘭 or 阿藍迦 One of the first teachers of S'âkyamuni.

ARBUDA 頽浮陀 The first of the eight cold hells, where the cold chaps (arbuda) the skin of the culprits.

ARHÂN or ARHAT (Singh. and Burm. Rahat or Rahân. Siam. Arahâng. Tib. Dgra btshom pa. Mong. Daini daruksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 lit. fruit of Buddha (v. Buddhaphalam). The original meaning of Arhat (worthy) is overlooked by Chinese commentators, who prefer the derivation ari-hat (destroyer of the enemy). The following two explanations are most common, viz., 殺賊 destroying the thief i.e. conquering all passions, and 不生 exempt from birth i.e. from transmigration. A third, less common, explanation is perhaps based on the original meaning of Arhat,

viz, 應供 lit. deserving worship. The Arhat is the perfected Ârya, and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (v. Ârya). Arhatship implies, strictly speaking, possession of supernatural powers and successive promotion to Buddhahood and Nirvâna. But in popular parlance the term Arhat simply means an advanced disciple of S'âkyamuni. The Chinese text of the Saddharma pundarîka employs, accordingly, the term Arhat occasionally as a synonyme of S'avaka (q. v.) and constantly includes under it the largest circle of 1200 disciples of S'âkyamuni as well as the smaller ones of 500 and of 18 disciples. At present, the term Arhân or Lo-hân (羅漢) is used as a designation of all famous disciples of S'âkyamuni, but denotes more especially those 500 Arhats who are to reappear on earth as Buddhas, each assuming then the title Samantha prabhâsa.

There are some attributes of every Buddhist saint which are often used as synonymes for the term Arhat, viz., 殺賊 destroying the thief (Kchinâs'rava) and 不學 exempt from study (As'âikcha opp. 學者 one who

studies, S'âikcha).
ARITÎ v. Hârîtî.
ARTHAS'IDDHI v. Sarvârt-
 thasiddha.
ARTHAVINIS'TCHAYA DH-
ARMAPARIYÂYA 佛說法
 乘義決定經 Title of a
 translation by Suvarna Dhâ-
 ranî, about A.D. 1113.
ARUNA 阿路猱 or 阿盧那
 A mountain (said to increase
 and decrease periodically),
 S. of Sphîtavaras (q.v.) in
 the Punjab.
ARÛPADHATU or **ARÛPA-**
VATCHARA (Tib. Gzugs
 med pai khams) 無色界
 lit. the world without form
 (desire). The third of the
 three worlds (v. Trâilôkya),
 towering above the Mêru.
 That world in which there
 is neither form nor sensa-
 tion, comprising four heavens
 and forming the antechamber
 of Nirvâna.
ÂRYA (Pâli. Ariya. Singh.
 Arya. Tib. Hphags pa. Mong.
 Chutuktu). 阿畧 or 阿犁
 耶 or 阿利耶 or 阿羅訶
 explained by 聖 lit. holy or
 by 尊者 lit. the Reverend.
 A title given to those who
 have mastered the Âryani
 satyâni (q.v.) and thereby
 entered the Ârya imârگا i. e.
 the Ârya's path to Nirvâna.
 This path, having four sta-
 tions, is called 四道 the

fourfold path. Those four
 stations, being accessible
 only through personal growth
 in holiness, are called 四果
 the four fruits. Correspond-
 ing with this distinction of
 four stations or four fruits,
 and identic with it in mean-
 ing, is a distinction of 四有
 four beings or 四部 four

classes of Âryas. For par-
 ticulars regarding this dis-
 tinction, see under S'rotâpan-
 na, Sakridâgâmin, Anâgâmin
 and Arhat. The title Ârya
 is also an epithet of every
 patriarch.

ÂRYA DÂSA 阿梨耶馱娑
 or 聖使 lit. holy apostle. A
 famous representative of the
 Mahâsâmghikah School.

ÂRYA DJAMBHALA DJA-
LENDRA YATHÂLABDA
KALPA SÛTRA 聖寶藏神
 儀軌經 Title of a transla-
 tion by Dharmadêva, A. D.
 960-1127.

ÂRYAGAGANA GANDJA
PARIPRITCHTCH'Â 百千
 頌大集經地藏菩薩請
 問法身讚 Title of a book
 (abstract).

ÂRYA NÂGÂRDJUNA BOD-
HISATVA SUHRILLEKA.
 Title of three translations,
 viz. 龍樹菩薩爲禪陀迦
 法要偈 by Guṇavarman,
 A.D. 431; 勸發諸王要偈

by Saṅghavarman, A.D. 434; and 龍樹菩薩誠王頌, A.D. 700-712.

ÂRYA PÂRS'VIKA v. Pârs'va.

ÂRYASATYÂNI or ÂRYÂNI-SATYANI or TCHATURSA-TYA 四諦 lit. four dogmas. Four truths, the mastering of which constitutes an Ârya (q.v.). They are, (1.) Dukḥa 苦諦 lit. the dogma of misery, viz., that misery is a necessary concomitant of sentient existence; (2.) Samudaya 聚諦 lit. the dogma of accumulation, viz., that misery is intensified by the passions; (3.) Nirôdha 滅諦 lit. the dogma of extinction, viz., that the extinction of passion (and existence) is practicable; (4.) Mârگا 道諦 lit. the dogma of the path, viz., that there is a path (v. Arya) leading to the extinction of passion (and existence).

ÂRYASĒNA 阿鞞耶斯那 or 聖軍 lit. holy army. One of the principal representatives of the Mahâsamghikah School (about A.D. 600).

ÂRYASÎMHA 師子尊者 or 師子比丘 lit. the lion-Bhikchu. The 24th patriarch, a Brahman by birth, a native of Central India. He died a martyr's death in Cashmere (A.D. 259).

ÂRYAS'ÛRA 聖勇 lit. Ârya the brave, or 大勇 lit. the great Brave. An Indian Buddhist, author of several works.

ÂRYATÂRÂ or SRAGDHARÂ 阿唎耶多羅 A female divinity of the Tantra School.

ÂRYA TÂRABHADRA NAMÂ ACHTAS'ATAKAM. Title of three books viz., (1.) 聖多羅菩薩一百八名陀羅尼經 (2.) 佛說聖多羅菩薩經 (3.) 聖多羅菩薩梵讚.

ÂRYAVARMMA 阿梨耶伐摩 or 聖冑 lit. holy helmet. A priest of the Sarvâstivâdâh School, author of a work on the Vâibhâchika philosophy.

ÂRYA VASUMITRA S'ÂSTRA 尊婆須蜜所集論 Title of a book.

AS'ÂIKCHA see under Arhat. ASAKRIT SAMÂDHI (lit. repeated samâdhi) 不供三昧 lit. the samâdhi which is not collective (in one formula). A degree of ecstatic contemplation.

ASAMĠHA or ASANĠHA or ÂRYASAMĠHA 阿僧伽 or 無著 lit. no contiguity. A native of Gândhâra, originally a follower of the

Mahis'āsakah School. He lived mostly in Ayôdhya (Oude). where he taught the principles of the Mahâyâna School and wrote many works in explanation of its doctrines. Strongly influenced by Brahminism and S'ivaism, he became the founder of a new School, the Yogâchârya or Tantra School, the tenets of which are expounded with dialectic subtilty in Asaṅgha's principal work, the Yogâchârya bhûmi s'âstra (q. v.). His teachings received wide acceptance in consequence of the belief that Asaṅgha had been miraculously transported to the heaven Tushita where Maitrêya taught him the principles of the Tantrasystem, and addressed to him the substance of the above mentioned S'âstra. He is said to have lived 1000 years after S'âkyamuni, i.e. about 550 A.D. and as no translation of any of his works appeared earlier than 590—616 A.D., this date is probably near the mark.

ASAMKHYÊA (Pâli. Asamkheyya. Singh. Asankya.) 阿僧企耶 or 阿僧祇 or 僧祇 explained by 無數 lit. countless. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 17 cyphers. Tibetan and Singhalese computations estimate one Asaṅk-

hyêa as equal to 1 followed by 97 cyphers, whence Burnouf concluded that Asaṅkhyêa is the highest conventional sum constituted by the highest odd units (7 and 9), suggesting also that the two numbers 7 and 9 have some mystic meaning. (2.) Name of a class of kalpas (q. v.). Every Mahâkalpa (q. v.) consists, in every universe, of 4 Asaṅkhyêa kalpas, viz., the period of destruction (壞劫); the period of continued destruction or emptiness (空劫); the period of reproduction or formation (成劫); and the period of continued reproduction or settlement (住劫). Each of these Asaṅkhyêa kalpas is subdivided into 20 small kalpas (小劫).

ASANDJNI SATTVA or ARANGI SATTVA (Pâli. Asanga satta. Singh. Assanja satthaya. Tib. Sems tchau hdou tches med) 無熱 lit. without heat. The 15th of the 18 Brahmâlôkas. The 6th region of the 4th Dhyâna.

ÂS'ÂLINÎ DHARMA S'ÂLÂ 奇特寺 lit. the odd monastery. A vihâra in Kharachar.

ASAT 妙無 lit. the incomprehensible nothing A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap po or Trang srong

tsien po) 阿私陁 or 阿氏多 or 阿私 or 阿夷 explained by 無比 lit. peerless. A richi (仙) whom S'âkyamuni, in a former life, served as a slave. On S'âkyamuni's subsequent re-birth, Asita pointed out the lakchanas (q.v.) on the child's body. One of the 18 Arhats (羅漢), worshipped in China, is called 'Asita, the Ârya of mount Ghridhrakûtâ.' See also Aklês'a and Tapasvî.

AS'MAGBHA (Pâli. Vadjira. Tib. Rdohi snid po *i.e.* essence of stone) 阿輸摩竭婆 or 阿舍摩揭婆 or 阿濕摩揭婆 explained by 石藏 lit. stone deposit, and by 琥魄 lit. amber. One of the Saptaratna (q.v.), either amber (Rémusat), or coral (Julien), or diamond (Burnouf), or emerald (Wilson).

AS'MAKÛTA 積石山 lit. stone heap mountain. The eastern border of the desert of Gobi.

AS'ÔKA (Pâli. Asoka or Pidadasi. Singh. Asoka. Tib. Mya gnan med pa. Mong. Chasalang oughei Nom un khaghan) 阿恕迦 or 阿輸迦 or 阿育 explained by 無憂 lit. sorrowless. (1.) A king, described by Chinese texts as 'a Tchakravartin,

a grandson of Adjâtas'atru'. The latter remark refers to Kâlâs'ôka (453 B.C.) and not to Dharmâs'ôka who was the grandson of Tchandragupta (381 B.C.) and who reigned about 319 B.C. But the Chinese constantly confound these two. As'ôka, they say, gained the throne by assassination of his nearest relatives. Converted to Buddhism, through an Arhat whom he had boiled alive and who proved invulnerable, he became the Constantine of the Buddhist Church and distinguished himself by the number of vihâras and stûpas he erected. He is supposed to be identic with the Piyadasi whose edicts are found inscribed on pillars and rocks throughout India. His younger brother (correctly 'son') was Mahendra. In the 17th and 18th years of his reign the third synod was held by Mahâmaudgalyâyana. (2.) Name of a tree (無憂樹) lit. sorrowless tree) under which Mahâmâyâ (q.v.) was delivered without pain. The *Jonesia asoka*.

AS'ÔKADATTÂ VYÂKARA-NA. Title of two translations, viz., 無畏德菩薩會 by Buddhas'anta, A.D. 539, and 佛說阿闍世王女阿術達菩薩經 by Dharmarakcha A.D. 317.

AS'ÔKA RÂDJA DJÂTAKA
阿育王傳 Title of a book.

AS'ÔKA RÂDJÂVADÂNA SÛ-
TRA 阿育王譬喻經 Title
of a translation, A. D. 317—
420.

A'SÔKÂRÂMA 無憂伽藍
A vihâra in Pâtaliputtra (q.
v.), in which the third synod
was held.

AS'ÔKA SÛTRA 阿育王經
Title of a translation by
Saṃghapâla, A.D. 512.

ÂS'RAVAKCHAVA (Pali. A-
savasaṃkhaya) lit. destruc-
tion of faults, 漏盡 or 盡
漏 lit. finality of the stream.
The Chinese explanation de-
rives the term from the root
s'ru (落 to drop) and sup-
poses the word âs'rava to
refer to 'the stream' of
metempsychosis. Accord-
ingly âs'ravakchaya, one of the
6 Abhidjñâs (q.v.), designa-
tes 'supernatural knowledge
of the finality of the stream
of life.'

ASURA (Singh. Asur. Tib.
Lha ma yin or Lha min.
Mong. Assuri) 阿脩羅 or
or 阿素羅 or 阿須倫 ex-
plained by 非天 lit. those
who are not dēvas. The 4th
class of sentient beings, the
mightiest of all demons, ti-
tanic enemies of the dēvas.

AS'VADJIT (Singh. Assaji.
Tib. Rta thoul) 阿溼婆持

or 阿說示多 or 阿說示
or 阿奢輸 explained by 馬勝
lit. horse tamer. (1.) A mi-
litary title (v. Upasēna). (2.)
Name of one of the first five
followers of S'âkyamuni.

AS'VAGHÔCHA (Singh. As-
sagutta) 阿溼縛窣沙 or
馬鳴 lit. a horse neighing.
The 12th patriarch, a native
of Benares, a noted antago-
nist of Brahmanism. He
converted Kapimala, and is
the author of a number of
works. He is said to have
died B.C. 327 (correct date
about A. D. 100). His pos-
thumous title is 切勝 lit.
absolute conqueror. The ear-
liest translation of any of his
works was published in A.D.
405.

AS'VAGHÔCHA BODHISAT-
TVA DJÂTAKA 馬鳴菩薩
傳 Title of a book (abstract).

AS'VAKARNA (Pâli. Assakan-
na. Singh. Aswakarna.
Siam. Assakan) 阿輪割那
or 頽溼縛羯拏 explained
by 馬耳山 lit. horse ear
mountain. The 5th of the
7 concentric circles of gold-
hills (七金山), which sur-
round Sumêru, 2,500 yôdja-
nas high and separated by
oceans from the 4th and 6th
circles. A Buddha, called
華光大帝 (lit. great ruler
of glory and light, title of

- the Chinese god of fire), and mentioned in a list of 1,000 Buddha (of the last kalpa), is said to have lived on these mountains.
- ÂS'VAYUDJA** 類溼縛庾闍 The first month of autumn.
- ATALI** 阿吒利 A province of the kingdom of Malva.
- ATAPAS** (Pâli. Atappa. Tib. Mi gdoung ba) 無煩 lit. without trouble. The 13th Brahmâlôka The 5th region of the 4th Dhyâna.
- ATATA** 阿吒吒 The 3rd of the 8 cold hells; where the culprits' lips are frozen, so that they can but utter this sound, Atata.
- ATCHALÂ** 無厭足 lit. insatiable. Name of a Rakchasi.
- ATCHÂRA** 阿折羅 An Arhat of the kingdom of Andhra, founder of a vihâra.
- ATCHÂRYA** or **ATCHÂRIN** 阿遮利耶 or 阿闍黎 or 阿闍梨 or 阿祇利 or 闍黎 explained by 軌範師 lit. a teacher of morals, or by 能糾正弟子行 lit. able to elevate the conduct of one's disciples, or by 正行 lit. correct conduct. (1.) A title of honour given to those who have passed through the novitiate. (2.) A series of duties obligatory for the same.
- ATCHINTYABUDDHAVICHAYA NIRDÊS'A.** Title of two translations by Bodhirutchi, viz., 善德天子會, and 文殊師利所說不思議佛境界經 A.D. 693.
- ATCHINTYAPRABHÂSA BODHISATTVA NIRDÊS'A SÛTRA** 不思議光菩薩所說經 Title of a translation by Kumâradjiva, A.D. 384—417.
- ATHARVA VÊDA** or **ATHARVANA** 阿闍婆拏 explained by 呪術 lit. magic incantations, or by 術論 lit. a S'âstra on magic, or by 禳災 lit. averting calamity of prayer. The 4th portion by the Vêda, containing proverbs, incantations and magic formulas.
- ATIGUPTA** 阿地瞿多 explained by 無極高 lit. infinitely high. A native of Central India who (A.D. 630) introduced into China a Sûtra called 陀羅尼集經.
- ÂTMA MADA** 我慢 lit. selfish pride Spiritual selfishness.
- ÂTMANÊPADA** 阿答未溼 A conjugation, so called because the action is supposed to revert (pada) to oneself (âtmane), e. g. dá (to give), thus conjugated, means 'to

give to oneself, to take'.

ATYANVAKĒLA 阿點婆翅

羅 An ancient kingdom, the country near Corachie (Lat. 24° 51 N. Long 67° 16E).

AVABHĀSA 光德國 lit. the

kingdom of light and virtue. A fabulous realm in which Mahākās'yapa is to be reborn as Buddha.

AVADĀNA 阿波陀那 or 波

陀 explained by 譬喻 lit. comparisons, or by 出曜 lit. illustrations. One of twelve classes of Sūtras, illustrating doctrinal points by the use of metaphors and parables, or stories.

AVADĀNA SŪTRA 出曜經

Title of a Sūtra by Dharmatrata, translated A. D. 399. See also Dharmapada.

AVĀIVARTIKA (Tib. Phyir

miltog pa) 不退轉 lit. not turning back (i. e. going straight to Nirvāna). An epithet of every Buddha.

AVĀIVARTYA SŪTRA or

APARIVARTYA SŪTRA 阿

惟越致遮經 Title of a translation by Dharmarakcha, A. D. 284. See also Avivartita.

AVAKAN v. Invakan.

AVALŌKITĒS'VARA (Tib.

Spyan ras gzigs or Cenresig. Mong. Ergetu Khomsim.

Chin. Kwanyin) or Āryāva-

lōkitēs'vara 阿唎哪婆盧

羯帝爍鉢囉哪 or 亞畧

巴魯幾爹督勒呀 or 阿

縛盧枳多伊溼伐羅 or

耶婆盧吉帝 correctly ex-

plained by 觀自在 lit. on-

looking (avalōkita) sovereign

(is'vara). (1.) An Indian male

divinity, unknown to South-

ern Buddhism, perhaps an

ancient local deity of South-

ern India, adopted by the

followers of the Mahāyāna

School in India (especially in

Magadha) and highly re-

vered, from the 3rd to the

7th centuries, in conjunction

with Mañdju's'ri, as a Bo-

dhisattva who, from of old,

appeared on earth in a

variety of places (but espe-

cially at Pōtala) and under

numerous forms (but always

as a male), saving for in-

stance Sīmhala (q.v.) from

shipwreck and generally act-

ing as a sort of Saviour of

the faithful, and bearing

some similarities to Vishnu.

(2.) The first male ancestor

(Brasrinpo) of the Tibetan

nation, the principal tutelary

deity of Tibet, adopted by

Tibetan Buddhism under the

name Padmapāni (i.e. lotus

bearer or lotus-born) as an

incarnation of Avalōkitēs'va-

ra, and highly revered, in

conjunction with Mandju's'ri

(the representative of creative

wisdom, corresponding with

Brahmā) and Vajrapāni

(the representative of divine power, corresponding with Indra), as the representative of compassionate Providence (corresponding partly with Shiva), the controller of metempsychosis and special head of the present Buddhist church. The six mystic syllables *ôṃ mani padme hūṃ* (q.v.) are specially used to invoke this male deity, who is often represented with 11 heads (in 3 tiers) and 8 hands, and with the Shivaite necklace of skulls. He is supposed to have appeared on earth in various incarnations as the spiritual mentor of all believers, and especially to have been incarnate in the King of Tibet called Srong-tsan-gam-bo and in every successive Dalai Lama. The Tantra School of Tibet declared this Tibetan deity to be the Dhyāni Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitābha Buddha. His special sanctuary is on mount Potala in Lhasa. (3.) A Chinese female deity, probably an ancient local goddess of mercy (and progeny), worshipped in China, before the advent of Buddhism, under the name Kwanyin and adopted by Buddhists as an incarnation of Avalôkitês'vara (or Padmapāni). According to Chinese accounts, Kwanyin was the third daughter of 妙莊

王 (v. S'ubhavyāha), a ruler of a northern kingdom, supposed to be identic with 莊王 Chwang-wang of the Chow dynasty (B. C. 696). She was so determined, it is said, to become a nun, that she absolutely refused to be married, even when put (by her father's order) to degrading duties in the convent. Her father ordered her to be executed with the sword, but the sword was broken into 1,000 pieces without hurting her. Her father then ordered her to be stifled, when her soul left the body and went down to hell, but hell forthwith changed into paradise. To save his hell, Yama sent her back to life, whereupon she was miraculously transported, on a lotus flower, to the island of P'ootoo (Potara), near Ningpo, where she lived for 9 years healing disease and saving mariners from shipwreck. Her father having fallen ill, she cut the flesh off her arms and made it into a medicine which saved his life. To show his gratitude, he ordered a statue to be erected in her honour, saying 全手全眼 'with completely formed (ts'uen), arms and eyes', but the sculptor misunderstood the order for 千手千眼 'with a thousand (ts'ien) arms and eyes,' whence it happened that a statue with

a 1,000 eyes and 1,000 arms perpetuated her memory, and she was henceforth known and revered as 千手千眼大慈大悲觀音菩薩 'the Bodhisattva Kwanyin who has 1,000 arms and 1,000 eyes, great in mercy and great in compassion.' To identify Kwanyin as an incarnation of Avalôkitês'vara, her name Kwanyin 觀音 was explained as meaning avalôkita (觀 lit. looking on) svara (音 lit. sound i.e. of prayers). She is also styled 觀世音自在 lit. the sovereign (ishvara) who looks on or regards (avalôkita) the sounds or prayers (svara), and, by abbreviation, 觀世自在 lit. the sovereign (ishvara) who looks on the world (avalôkita). Other epithets are 光世音 lit. sound of the world of light, and 觀尹 lit. on-looking controller (Kwanyin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwanyin is also styled 高王 (v. Abhyutgata rādja) lit. the august monarch, and as such regarded as the patron of those who are under criminal prosecution. Another title is 白衣大士 lit. white robed great scholar, and as such she is represented with a baby on her arm

and worshipped by people desiring progeny. She is also styled Bodhisattva (q. v.) and Abhayaṃdada (q.v.) Some Chinese texts confound Kwanyin with Maitrêya (q. v.), because the former is the predicted successor of Amittābha, whilst Maitrêya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwanyin both with Maitrêya and with Pūrṇa Māitrāyaṇi putra (q. v.), the explanation is likewise easy, for Kwanyin's title 大慈 (lit. great mercy) is likely to be confounded with that of Maitrêya viz. 慈氏 lit. family of mercy and with that of Pūrṇa viz. 滿慈子 lit. the son of full mercy. Some texts also assert that Kwanyin was 'the third son of the grihapati Anātha piṇḍika of the bamboo garden Djêtavana near the Gridhrakûta mountain and was called Sudatta.' But as they add that this was but one of the many incarnations of Kwanyin, there is no contradiction in the statement, though it is based on a mistake, as Sudatta was the name of the father.

AVALÔKITÊS'VARA BODHISATTVA SAMANTAMUKHAPARIVARTA 妙法蓮華經觀世音菩薩普門品經 Title of a translation, of

- a chapter from the Sudharma pundarika, by Kumâradjiva (who translated the prose) A.D. 384—417, and by Djñânagupta (who translated the gâthâs), A.D. 557—589.
- AVALÔKITÊS'VARAIK ÂDA-S'AMUKHA DHÂRANÎ.** Title of two translations, viz. **佛說十一面觀世音神咒經** by Yas'ogupta, A.D. 557—581, and **十一面神咒心經** by Hiuen-tsang, A. D. 656.
- AVALÔKITÊS'VARA MÂTRI DHÂRANÎ** **觀自在菩薩母陀羅尼經** Title of a book.
- AVALÔKITÊS'VARA PADMA DJÂLAMÛLA TANTBANÂMA DHÂRANÎ.** Title of four books, viz. (1.) **千眼千臂陀羅尼神咒** (2.) **千手千眼姥陀羅尼身經** (3.) **千手千眼廣大圓滿無礙大悲心經** (4.) **秘密藏神咒經**.
- AVANĀDA** **阿耆荼** An ancient kingdom, probably the modern district of Shekarpoor, Lat. 27° 36 N. Long. 69° 18 E.
- ÂVANTIKHÂH** (Tib. Srung pa vahi sde) **大不可棄子部** lit. the great School of the son who could not be abandoned. A subdivision of the Sammatah School, so called because its founder was, as a newborn babe, abandoned by his parents.
- AVARAS'ÂILÂH** (Singh. Seli-yâs) **阿伐羅墊羅** or **西山住部** lit. the School of the dwellers on the western mountain. A subdivision of the Mahâsamghikah School.
- AVARAS'ÂILÂ SAMGHÂRÂMA** **阿伐羅墊羅僧伽藍** explained by **西山寺** lit. the monastery of the western mountain. A vihâra in Dhana-katchêka, built 600 B.C., deserted A. D. 600.
- AVATAMS'AKA SÛTRAS** **華嚴部** A subdivision of the Sûtra Piṭaka.
- AVÂTÂRA** **阿跋多羅** explained by **化生** lit. metamorphosis. The Brahminical idea of incarnation corresponding to anupâpadaka (q. v.)
- ÂVÊNĪKA DHARMA** (Singh. Buddha dharmma) **十八不共法** lit. 18 detached characteristics. The distinctive marks of a Buddha who is 'detached' from the imperfections which mark ordinary mortals.
- AVIDDHA KARṆA SAMGHARÂMA** **阿避陀羯刺拏僧伽藍** or **不穿耳伽藍** lit.

the monastery of those whose ears are not pierced. An ancient vihāra near Yôdhatipura.

AVIDYĀ (Singh. Avidya. Tib. Ma rig pa) 無明 lit. absence of perception. The last (or first) of the 12 Nidānas (q. v.), viz. ignorance which mistakes the illusory phenomena of this world for realities.

AVILÔMA 羊毛 lit. a sheep's hair. A subdivision of a yôdjana.

AVÎTCHI (Singh. and Siam. Awichi. Tib. Mnar med) 阿鼻旨 or 阿惟越致 or 阿毗至 or 阿鼻 or 阿毗 explained by 無間地獄 lit. uninterrupted hell. The last of the 8 hot hells, where the culprits die and are re-born without interruption (yet, not without hope of final redemption).

AVIVARTITA (or **APARIVARTYA**) **SÛTRA** 不退轉法輪經 Title of a translation, A.D. 397—439. See also Vaipulya vyûhāvivartita dharmachakra sūtra.

AVRIHA (Singh. Awiha. Tib. Mitchheba) lit. making no effort, 無想 lit. absence of thought. The 13th Brahmâlôka. The 4th region of the 4th Dhyāna.

AYAMUKHA (or Hayamukha)

阿耶穆法 An ancient kingdom, probably the region near Surajepoor, Lat. 26° 26' N. Long. 86° 16' E.

AYANA 行 lit. a march. A division of time, equal to 6 months.

AYATANA 阿也怛那 General term for the organs of sense. See Chāḍayatana and Vidjāna.

AYÔDHYĀ 阿踰陀 The capital of Kôs'ala, the head quarters of ancient Buddhism, the present Oude, Lat. 26° N. Long. 82° 4' E.

ĀYURVĒDA 阿由 explained by 命論 or 壽論 lit. the S'āstra of longevity. One of the Vēdas, a ritual to be used at sacrifices.

AYUTA (Tib. Ther h boum) 阿由多 or 那由他 explained by 百俱胝 lit. 100 kôṭi. A numeral, equal to 1,000,000,000.

B.

BADAKCHĀN 鉢鐸創那 or 巴達克山 A mountainous district of Tokhāra, the region near Gumbeer, Lat. 34° 45' N. Long. 70' E.

BAGHELĀN 縛伽浪 The country W. of the Bungee river, between Koondooz and Ghoree, Lat 36° N. Long. 68° E.

BAHUDJANA 僕呼縉那
explained by 衆生 lit. all
living beings.

BAKTRA 縛喝羅 or 縛喝
A city of Bactriana, once a
nursery of Buddhism, A. D.
600 still famous for its
sacred relics and monuments.
The present Balkh, Lat. 36°
48 N. Long 67° 4 E.

BALA (Singh. Purnna) 婆羅
The sister of the girl Ananda
(Singh. Sujata) who supplied
S'âkyamuni with milk.

BALÂ or Pantchabalâni (Singh.
Balayas) 五力 lit. five po-
wers, with the note 'bala
signifies 制止 lit. to limit,
to stop.' One of the cate-
gories forming the 37 Bodhi
pakchika dharma (q. v.), em-
bracing (1.) the power of
faith, v. S'raddhâbala, (2.)
the power of energy, v. Vir-
yâbala, (3.) the power of
memory, v. Smritibala, (4.)
the power of meditation, v.
Samâdhîbala, and (5.) the
power of wisdom, v. Pradj-
ñâbala. See also under
Indriya.

BÂLÂDITYA 婆羅阿迭多
explained by 幼日 lit. the
early sun. A king of Ma-
gadha, protector of Bud-
dhists, who if identic with
Balihita, reigned A. D. 191.

BÂLAPATI 薄羅鉢底 Name

of an ancient Kingdom of
India.

BÂLAPRITHAGDJANA (Pâli.
Balaputhudjdjana) 婆羅必
利他伽闍那 or 婆羅必
栗託佉那 explained by
小兒別生 lit. a little child
born apart, or by 愚異生
lit. born a fool and differ-
ing (sc. from the saints). A
designation of unbelievers.

BALI 婆稚 explained by 有
縛 lit. one who has ties (sc.
of relationship). Name of a
king of Asuras.

BÂLUKÂ 跋祿迦 An ancient
kingdom of eastern Turkes-
tan, the present Aksu, Lat.
40°7 N. Long. 39°29 E.

BANDUPRABHA 親光 Au-
thor of the Buddhahûmi
Sûtra S'âstra.

BARUKATCHÊVA 跋祿羯
帖婆 An ancient kingdom in
Gujerat, S. of the Nerbudda,
near Baroche, Lat. 21°44 N.
Long. 72°56 E.

BÂS'PAH (Tib. Bhachbah or
Phaggs pa lama) 八思巴
or 帕克斯巴 or 巴思巴
or 拔合思巴 or 拔思發
or 發思八 A S'râmanâ of
Tibet (土波), teacher and
confidential adviser of Kublai
Khan, who appointed him
head of the Buddhist church

of Tibet (A. D. 1,260). He is the author of a manual of Buddhist terminology (彰所知論) and translated another work into Chinese. He constructed (A. D. 1,269) for the Mongol language an alphabet and syllabary borrowed from the Tibetan and known by the term Horyik, for which, however, the Lama Tsordjiosen subsequently (A. D. 1307—1311) substituted another alphabet, based on that of S'âkyapandita.

BAYANA 梵衍那 An ancient kingdom and city in Bokhara, famous for a statue of Buddha (entering Nirvâna), said to have been 1,000 feet long. The present Bamyân, Lat 34°50 N. Long. 67°40 E.

BHADANTA (Pâli. Bhanta) 婆檀陀 explained by 大德 lit. great virtue. A title of honour (like Reverend) given to priests (especially of the Hinâyana School).

BHADRA (Pâli. Bhaddha) 跋達羅 or 跋陀 explained by 善 lit. virtuous, or by 賢 lit. a sage. (1.) An epithet of every Buddha. (2.) Name of tree. (3.) Name of the realm in which Yas'ôdharâ is to be reborn.

BHADRAKALPA (Pâli. Bhaddha Kappa. Siam. Phattakala) 賢劫 lit. the kalpa of

the sages. A designation for the kalpa (q.v.) of stability, so called because 1,000 Buddhas (sages) appear in the course of it. Our present period is a Bhadrakalpa and 4 Buddhas have already appeared. It is to last 236 million years, but over 151 million years have already elapsed.

BHADRAKALPIKA SÛTRA 賢劫經 Title of a translation by Dharmarakcha, A.D. 300.

BHADRAKÂ RÂTRÎ 佛說善夜經 Title of a translation A.D. 701.

BHADRA KÂTCHANÂ v. Yas'ôdharâ.

BHADRA MÂYÂKÂRA PARIPRITHTCH'Â. Title of two translations, viz. 幻士仁賢經 by Dharmarakcha, A.D. 265—316, and 授幻師跋陀羅記會 by Bodhiru-tehi, A.D. 618—907.

BHÂDRAPADA 婆達羅鉢陀 Name of the last month of summer.

BHADRAPÂLA 跋陀婆羅 or 跋陀波羅 A Bodhisattva who, with 500 others, slighted S'âkyamuni in a former life, but was afterwards converted and became Buddha.

BHADRAPÂLA S'RECHTHI

- PARIPRITCHCHĀ.** Title of two translations, viz. **賢護長者會** by Džānagupta, A. D. 596, and **大乘顯識經** by Divākara and others, A. D. 680.
- BHADRAPĀLA SŪTRA** **拔**
跋菩薩經 Title of a translation by Lokalakcha.
- BHADRA RUTCHI** **跋陀羅樓支** explained by **賢愛** lit. good and loving. A priest of Parvata whose disputation with a Brahman was cut short by the latter sinking down into hell.
- BHADRATCHARĪ PRANIDHĀNA** **普賢菩薩行願讚** Title of a translation by Amoghavadjra, A.D. 746—771.
- BHADRA VIHĀRA** **跋達羅毗訶羅** explained by **賢寺** lit. the monastery of sages. A vihāra in Kanyākubdja.
- BHADRAYĀNĪYĀḤ** or **Bhadraputtriyāḥ** **跋陀與尼與部** or **賢部** lit. the School of Bhadra, or **賢乘部** lit. the School of the conveyance of Bhadra, or **賢胄部** lit. the School of the descendants of Bhadra. A School founded by a famous ascetic called Bhadra.
- BHADRIKA** or **Bhadraka** (Pāli. Bhaddaji. Tib. Ngang zen or Ming zan) **跋提梨迦** or **跋提離** or **跋提** A son of Amritōdana, one of the first 5 disciples of S'āk-yamuni.
- BHAGAI** **孛伽夷** A city S. of Khoten, famous for a statue exhibiting all the lakṣaṇāni (q. v.).
- BHĠĀRĀMA** (lit. the arāma, or dwelling, of the god-Bhaga) **瞿盧薩謗** Grosapam or Karsana (Ptolemy), the capital of Kapis'a, the modern Begrām.
- BHAGAVADDHARMA** **伽梵達摩** or **尊法** lit. honourable law. A S'rāmaṇa of western India who translated into Chinese a popular work in honour of Avalōkitēs'vara.
- BHAGAVAT** or **Bhagavan** (Pāli. Bhagavā. Singh. Baga-wa. Siam. Phakhava. Tib. Btsham ldan das) **婆嚩識帝** or **發葛翰諦** or **薄伽梵** or **婆伽婆** An epithet, 'the man of virtue (or merits)', given to every Buddha.
- BHAṆĪ** **婆尼** or **婆尼** A minister of S'as'aṅka.
- BHĀRYĀ** **婆利耶** A wife.
- BHASKARA VARMA** **婆塞羯摩伐羅** explained by **日胄** tit. armour of the sun. A king of Kāmarupa, a descendant of Narāyana Dēva.

BHAVA (Singh. Bhawa) 有
lit. existence. One of the
12 Nidānas, existence, as the
moral agent that assigns
every individual to one or
other of the Trāilōkya (三
有 lit. three modes of actual
existence). The creative
cause of Bhava is Upādāna.
Its consequence is Djāti.

**BHAVASAṄGKRĀMITA SŪ-
TRA.** Title of 3 translations,
viz. (1.) 大方等修多羅王
經 by Bodhirutchi, A.D. 386
—534; (2.) 佛說轉有經
by Buddhas'anta, A. D. 539;
(3.) 佛說大乘流轉諸有
經 A.D. 518—907.

BHAVA VIVĒKA 嬰毗吠伽
or 清辯 lit. clear argument.
A disciple of Nāgārdjuna,
who retired to a rock cavern
to await the coming of Mai-
trēya. Author of the 大乘
掌珍論 Mahāyānatālaratna
S'āstra, translated by Hiuen-
tsang, A.D. 648.

**BHĒCHADJYAGURU VAI-
DŪRYAPRABHĀSA PŪR-
VAPRANIDHĀNA 藥師瑠
璃光如來本願功德經**
Title of a translation by
Hiuentsang, A.D. 650. See
also Saptatathāgata pūrva-
pranidhāna vis'ēchavistara.

**BHĒCHADJYAGURU PŪR-
VAPRANIDHANA 藥師如**

來本願經 Title of a trans-
lation by Dharmagupta, A.D.
615.

**BHĒCHADJYA RĀDJA 藥
王** lit. the medical king. A
disciple of S'ākyamuni. See
also Survasattvapriyadars'ana
and Vimalagarbha.

**BHĒCHADJYARĀDJA BHĒ-
CHADJYASAMUDGATA
SŪTRA 佛說觀藥王藥
上二菩薩經** Title of a
translation by Kālayas'as, A.
D. 424.

**BHĒCHADJYA SAMUDGA-
TA 藥上菩薩** lit. the su-
perior medical Bodhisattva.
A disciple of S'ākyamuni.
See also Vimalanētra.

**BHICHMAGARDJITA GHŌ-
CHASVARA RĀDJA 威音
王** lit. the king of grave
utterance. The name under
which numberless Buddhas
Successively appeared, in
Mahāsambhava, during the
Vinirbhōga Kālpa.

BHIKCHU (Pāli. Bhikkhu.
Singh. Bhikchu. Tib. Dges-
long. Mong. Gelong) 比丘
or 苾芻 explained by 乞士
lit. mendicant scholars or by
釋種 lit. followers of S'ākyā.
(1.) A fragrant plant, emblem
of the virtues of a religious
mendicant. (2.) Two classes
of S'rāmaṇas (q.v.), viz.
esoteric mendicants (內乞)
who control their nature by

- the law, and exoteric mendicants (外乞) who control their nature by diet. Every true Bhikhu is supposed to work miracles.
- BHIKCHUNÎ** (Tib. Dge slong ma, or Ani. Mong. Tshibaganza) 比丘尼 or 苾芻尼 Female religious mendicants who observe the same rules as any Bhikhu.
- BHIKCHUNÎ PRATIMOKCHA SÛTRA** 十誦律比丘尼戒經 Title of a compilation by Fa-hien.
- BHIKCHUNÎ SAMĀGHĪKAVINAYA PRATIMOKCHA SÛTRA** 比丘尼僧祇律波羅提木叉戒經 Title of a translation by Fa-hien and Bhuddhabhadra, A.D. 414.
- BHÎMÂ** 毗摩 or 婁摩 (1.) Name of S'iva's wife (the terrible). (2.) A city, W. of Khoten, possessing a statue (of Buddha) said to have transported itself thither from Udyâna.
- BHÛROM** 嚕嚩 An exclamation, frequently occurring at the beginning of mantras (q. v.), probably in imitation of Bhramanic mantras which begin by invoking bhûr (earth), bhuvah (atmosphere) and svar (heaven). Perhaps a contraction of bhûr (earth) and om (q.v.)
- BHÛTA** 部多 explained by 自生 lit. spontaneous generation, or by 化生 lit. born by transformation.
- BHÛTAS** 鋪多 Heretics who besmeared their bodies with ashes. Probably a Shivaistic sect.
- BIMBISÂRA** or Bimbasâra or Vimbasâra (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sningpo. Mong. Margisiri amogo langa ouile duktchi, or Tsoktsasun dshirûken) 頻毗娑羅 or 頻婆娑羅 or 蔣沙王 explained by 影堅 lit. a shadow (rendered) solid, or by 瓶沙 lit. the sand of a vase. A King of Magadha, residing at Râdjagriha, converted by S'âkyamuni, to whom he gave the Venuvana park. He was murdered by his son Adjâtas'atru.
- BIMBISÂRA RÂDJA SÛTRA.** Title of 2 books, viz. (1.) 頻毗娑羅王詣佛供養經 and (2.) 蔣沙王願經
- BODHI** or Sambodhi (Tib. Byang cûb) 菩提 explained by 道 lit. intelligence, or by 正覺 lit. (the act of keeping one's mind) truly awake, in contradistinction from Buddhi (the faculty of intelligence). That intelligence or knowledge by which one becomes a Buddha or a believer in Buddhism.

See also Bodhi pakchika dharma.

BODHIDHARMA 達摩大師

The 28th Indian (1st Chinese) patriarch, originally called Bodhitara (菩提多羅). He was a Kchattriya by birth, being the son of a king of southern India. His teacher Panyatara (般若多羅) gave him the name Bodhidharma to mark his understanding (bodhi) of the law (dharma) of Buddha. Bodhidharma brought the alms-bowl of S'âkyamuni (v. pâtra) to China (9th moon, 21st day, A.D. 520), visited Canton, and then Lohyang, where he remained engaged in silent meditation for 9 years, being thenceforth known as 'the wall-gazing Brahman' (壁觀婆羅門). He is supposed to have died circa A.D. 529.

BODHIDRUMA or Bodhivrikcha 菩提樹 lit. bodhi-tree, or 道樹 lit. tree of intelligence, or 卑鉢羅 lit. pippala, or 賓撥梨力叉 lit. pippali vrikcha, or 阿濕喝毗波力叉 lit. asvas'tha vrikcha. The tree (*Ficus religiosa*) under which S'âkyamuni did 7 years' penance, and under which he became Buddha. This tree, originally 400 (Chinese) feet high, and 50

feet high when Hiuen-tsang saw it (A.D. 629—645), still exists, 2 miles S.E. of Gayâ, on the left bank of the Nâiranjana. Cuttings of this tree, which is considered to be a symbol of the spread and growth of Buddhism, are planted in China in front of monasteries and temples. Fah-hien (A.D. 399—414) mistook this tree for a palmtree (v. Patra), with which the Bodhi tree is now generally identified in China.

BODHILA 佛地羅 A native. of Cashmere, author of the *Tattva sañchaya s'âstra* (集真論) belonging to the Mahâsamghikâḥ School.

BODHIMANḌA (Sing. Bodhimandala) 菩提道場 lit. the platform of bodhi, or 道場 lit. the platform of intelligence, or 金剛坐 lit. the diamond throne (vadjrâsana). The terrace, said to have raised itself out of the ground, surrounding the Bodhidruma, where all Bodhisattvas sit down when about to become Buddhas. This ground, said to be as solid as diamond, is believed to form the navel (centre) of the earth.

BODHIRUTCHI 菩提留支 or 菩提流支 or 流支 explained by 覺希 lit. understanding and hope, or by 道

- 希 lit. intelligence and hope. (1.) S'ramaṇa of northern India, who arrived in Lohyang A. D. 508, and translated some 30 works. (2.) Cognomen of Dharmarutchi (q. v.)
- BODHISATTVA** (Pāli. Bodhisatto. Singh. Bodhisat. Siam. Phothisat. Tib. Byang cub sems dpa) lit. he whose essence (sattva) has become intelligence (bodhi) 菩提薩埵 or 佛牒薩督呀 or 扶薩 or 菩薩 explained by 覺有情 lit. knowledge in possession of one's affections or by 道心 lit. the mind of intelligence. The third class of saints who have to pass only once more through human life before becoming Buddhas, including also those Buddhas who are not yet perfected by entering Nirvāṇa (v. Mahāsattvas). One of the three means of conveyance to Nirvāṇa (v. Triyāna), compared with an elephant fording a river.
- BODHISATTVA BODHIDRUMA SŪTRA** 菩薩道樹經 Title of a book.
- BODHISATTVA BUDDHĀNUSMRĪTI SAMADHI** 佛說菩薩念佛三昧經 Title of a translation, A.D. 462.
- BODHISATTVA PIṬAKA** 菩薩藏經 A section of the Tripitaka, sūtras treating on the state of a Bodhisattva.
- BODHISATTVA PIṬAKA SADDHARMA SŪTRA** 佛說大乘菩薩藏正法經 Title of a translation by Dharmarakcha, A. D. 1004—1058.
- BODHISATTVA PIṬAKA SŪTRA** 菩薩藏會 Title of a translation by Hiuen-tsang, A.D. 645.
- BODHISATTVA PIṬAKĀ-VATAṂSAKA MAṆDJU-S'BĪMULA GARBHA TANTRA** 大方廣菩薩文殊師利根本儀軌經 Title of a translation, A.D. 980—1001.
- BODHISATTVA TCHARYĀ NIRDĒS'A.** Title of two translations, viz. 菩薩善戒經 by Gunavarman, A. D. 431, and 菩薩地持經 by Dharmarakcha, A. D. 414—421.
- BODHIVAKCHO MAṆDJU-S'RĪ NIRDĒS'A SŪTRA** 佛說大乘善見變化文殊師利問法經 Title of a translation, A.D. 980—1001.
- BODHI VIHĀRA** 菩提寺 lit. the temple of intelligence. A favourite name, given to many monasteries.
- BODHIVRIKCHA** v. Bodhidruma.
- BODHYANGA** (Pāli. Saṃbodj-

hana. Singh. Bowdyānga)
 七菩提分 or 七覺分 lit.
 seven divisions of bodhi, or
 七覺支 lit. seven branches
 of understanding. One of
 the 37 categories of the
 Bodhi pakchika dharma,
 comprehending 7 degrees of
 intelligence, viz. (1.) memory
 v. Smṛiti; (2.) discrimination
 v. Dharma pravitchaya; (3.)
 energy v. Virya; (4.) joy v.
 Prīti; (5.) tranquillity v.
 Pras'rabdhi; (6.) ecstatic con-
 templation v. Samādhi; (7.)
 indifference v. Upēkchā.

BOLOR 鉢露兒 or 鉢露羅
 A kingdom, N. of the Indus,
 S.E. of the Pamir, rich in
 minerals. The modern Balti,
 or Little Tibet (by the Dards
 called Palolo). It is to be
 distinguished from the city
 Bolor in Tukhāra.

BRAHMA (Siam. Phrom. Tib.
 Tshangs. Mong. Esrun tegri)
 婆羅吸摩 or 婆羅賀磨
 or 梵覽摩 or 梵天王 or
 梵王 or 梵 explained by
 一切衆生之父 lit. the
 father of all living beings.
 The first person of the
 Brahminical Trimurti, adopt-
 ed by Buddhism, but placed
 in an inferior position, being
 looked upon, not as creator,
 but as a trasitory dévata
 whom every saint, on obtain-
 ing bodhi, surpasses.

BRAHMA DJĀLA SŪTRA.
 Title of two translations,

viz. 佛說梵網六十二見
 經 A. D. 222—280, and 梵
 網經 by Kumāradjīva, A. D.
 406.

BRAHMADATTA 梵摩達
 or 梵授 lit. gift of Brahma.
 (1.) A king of Kanyākubdja.
 (2.) A king of Vārānas'ī,
 father of Kās'yapa. (3.) Same
 as Brahmānandita.

BRAHMADHVADJA 相梵
 lit. Brahma's figure. A fabu-
 lous Buddha, whose domain
 is S. W. of our universe, an
 incarnation of the 8th son of
 Mahābhidjña dñjanā bhībhu.

BRAHMAKALA 梵迦羅
 Name of a mountain.

BRAHMAKĀYIKAS (Siam
 Phrom. Tib. Tshangs hklhor)
 梵迦夷天 or 梵天 lit.
 the dévas of Brahma. The
 retinue of Brahma.

BRAHMĀKCHARAS 梵字
 or 梵書 lit. Brahma's writ-
 ing. Pāli or Sanskrit, the
 former being considered by
 by Chinese writers the more
 ancient system, both as a
 written and spoken lan-
 guage.

BRAHMALŌKA 梵天 lit. the
 heavens of Brahma, or 世主
 天 lit. the heavens of the
 ruler of the world. Eighteen
 heavenly mansions constitut-
 ing the world of form (v.

Rûpadhâta) and divided into 4 regions of contemplation (v. Dhyâna). Southern Buddhism knows only sixteen. Northern Buddhists added Puṇyaprasava and Anabhaka.

BRAHMAṆA (Tib. Bram ze)

跋濫摩 or 婆羅門 explained by 淨行 lit. pure walk. (1.) A term of social distinction (姓 lit. clan), the caste of Brahmans. (2.) A religious term, designating a man whose conduct is pure.

BRAHMĀNANDĪTA 梵豫 lit.

Brahma's elephant. A king of Vâis'ali, who had 1000 sons, also called Brahmadata.

BRAHMAṆAPURA 婆羅門

邑 A city, N. E. of the capital of Mâlava.

BRĀHMAṆARACHTRA 婆羅

門國 or 梵摩難國 lit. the kingdoms of the Brahmans. A general name for India.

BRĀHMAṆARACATRA RĀD-

JA SŪTRA 佛說梵摩難國王經 Title of a book.

BRAHMAPARICHADYĀH

梵衆 lit. the assembly of the Brahmans. The 1st Brahmâlôka. The 1st region of the 1st Dhyâna.

BRAHMAPURA 婆羅吸摩

補羅 explained by 女國

lit. the woman-kingdom. A kingdom of northern India, the dynastic title of which was entailed upon the female line exclusively. Its capital was situated near Sirenugur, Lat. 30°10 N. Long 78°46 E.

BRAHMA PURÔHITAS 梵

輔 lit. the attendants of Brahma. The 2nd Brahmâlôka. The 2nd region of the 1st Dhyâna.

BRAHMA SAHĀMĀPATI or

Mahabrahma sahâmâpati 梵

摩三鉢天 or 堪忍界王

lit. lord of the world of patient suffering. A title of Brahma, as ruler of the Sahalôkadhātu.

BRAHMATCHĀRI 梵志 ex-

plained by 淨裔 lit. descendants of purity. (1.) A young Brahman. (2.) A Buddhist ascetic, irrespective of caste or descent.

BRAHMĀVADĀNA SŪTRA

佛說梵魔喻經 Title of a book.

BRAHMA VASTU 梵章 Title

of a syllabary, in 12 parts.

BUDDHA (Siam. Phutthô. Tib.

Sangs rgyas. Mong. Burchan)

浮圖 or 佛陀 or 勃塔 or

母馱 or 沒馱 or 佛 ex-

plained by 覺 lit. awake

(understanding). (1.) The first person of the Triratna.

(2.) The highest degree of

sainthood, Buddhahood. (3.) Every intelligent person who has broken through the bondage of sense, perception and self, knows the utter unreality of all phenomena, and is ready to enter Nirvāna.

BUDDHABHADRA 佛陀跋多羅 or **佛跋跋陀羅** explained by **覺賢** lit. intelligent sage. (1.) A native of Kapilavastu, a descendant of Amritōdana Rādja, who came to China A. D. 406, introduced an alphabet of 42 characters and translated and composed many books. (2.) A disciple of Dharmakōcha, whom Hiuen-tsang (A.D. 630—640) met in India.

BUDDHABHŪMI SŪTRA 佛說佛地經 Title of a translation by Hiuen-tsang, A. D. 645.

BUDDHABHŪMI SŪTRA S'ĀSTRA 佛地經論 A commentary on the preceding work, translated by Hiuen-tsang A.D. 649.

BUDDHADĀSA 佛陀跋索 explained by **覺使** lit. envoy of intelligence. A native of Ayamukha, author of the Mahāvhibhācha s'āstra.

BUDDHADHARMA same as Avēnikadharmā.

BUDDHADJIVA 佛陀什 explained by **覺壽** lit. intel-

ligence and longevity. A native of Cabul, who arrived in China A. D. 423 and translated 3 works.

BUDDHAGAYĀ v. Gayā.

BUDDHAGUPTA 佛陀毘多 explained by **覺蜜** lit. honey of intelligence, and by **覺護** lit. protection of intelligence. A king of Magadha, son and successor of S'akrāditya.

BUDDHA HRIDAYA DHĀ-RANĪ. Title of two translations, viz. **諸佛心陀羅尼經** by Hiuen-tsang A. D. 650, and **諸佛心印陀羅尼經** of later date.

BUDDHAKCHĒTRA (Singh. Buddhasētra. Siam. Puthakhet. Tib. Sangs rgyas kyi zing) **訖差怛羅** or **差多羅** or **刹怛利耶** or **佛刹** explained by **佛土** lit. the land of Buddha, or by **佛國** lit. the kingdom of Buddha. The sphere of each Buddha's influence, said to be of four-fold nature, viz. (1.) the domain where good and evil are mixed **淨穢雜居士**; (2.) the domain in which the ordinances (of religions) are not altogether ineffectual **方便有餘土**, though impurity is banished and all beings reach the state of S'rāvaka and Anāgāmin; (3.) the do-

main in which Buddhism is spontaneously accepted and carried into practice **自受用土**, where its demands are fully responded to **實報土**, and where even ordinary beings accept and carry them into practice **他受用土**; (4.) the domain of spiritual nature **法性土**, where all beings are in a permanent condition of stillness and light **常寂光土**.

BUDDHAMITRA 伏馱密多 or **佛陀密多** The 9th Indian patriarch, a native of northern India, by birth a Vâis'ja, author of the **五門禪經要用法** Pañchadvâradhyâna sūtra mahârtha dharma, and therefore styled **Mahâdhyânaguru** (great teacher of contemplation). He died B.C. 487.

BUDDHANANDI 佛陀難提 The 8th Indian patriarch, a native of Kamarûpa and descendant of the Gautama family.

BUDDHAPÂLI 佛陀波利 explained by **覺護** lit. guarded by intelligence. (1.) A disciple of Nâgârdjuna and founder of a subdivision of the Madhyamika School. (2.) A native of Cabul who translated (A. D. 676) a Dhâraṇî into Chinese.

BUDDHAFHALA 佛果 lit the fruit of Buddha. The fruition of Arhatship or Arhattavaphala.

BUDDHAPITAKA NIGRAHANÂMA MAHÂYÂNA SÛTRA 佛藏經 Title of a translation by Kumâradjiva, A.D. 405.

BUDDHASAMGHATI SÛTRA 諸佛要集經 Title of a translation by Dharmarakcha, A.D. 265—316.

BUDDHAS'ÂNTA 佛陀扇多 explained by **覺定** lit. fixed intelligence. A native of Central India, who translated some 10 works into Chinese, A.D. 524—550.

BUDDHASIMHA 佛陀僧訶 explained by **師子覺** lit. a lion's intelligence (i.e. supreme intelligence). (1.) A disciple of Asaṃgha. (2.) An epithet of Buddhochinga (q. v.).

BUDDHAS'RÎDJNÂNA 覺吉祥 lit. the good omen of intelligence. A Bodhisattva, author of the **集大乘相論** Mahâyâna lakṣaṇasaṃghîtis'âstra.

BUDDHATCHARITA KÂVYA SÛTRA 佛所行讚經 A narrative of the life of S'âkyamuni by As'vaghôcha, translated by Dharmarakcha A.D. 414—421.

BUDDHATCHARITRA 佛本行集經 Title of a history of Shâkyamuni, translated by Djñânagupta, A.D. 587.

BUDDHATCHHAYÂ 佛影 lit. the shadow of Buddha. The shadow of S'âkyamuni, exhibited in various places in India, but visible only to those 'whose mind is pure.'

BUDDHATRÂTA 佛陀多羅
多 or 佛陀多羅 explained by 覺救 lit. intelligent saviour. (1.) Name of an Arhat, of the Saṃmatīya School. (2.) A native of Cabul, translator of the 大方廣圓覺修多羅了義經 Mahāvaiṣṭya pūrṇabuddha sūtra prasannārtha sūtra (circa A.D. 650).

BUDDHAVANAGIRI 佛陀伐那山 A mountain near Râdjagriha. S'âkyamuni once lived in one of its rock caverns.

BUDDHAVARMA 浮陀跋摩 or 佛陀跋摩 explained by 覺鎧 lit. cuirass of intelligence. A native of India, co-translator of the 阿毗曇毗婆沙論 Abhidharma vibhâchâ s'âstra, A.D. 437—439.

BUDDHÂVATAMSAKA MAHÂVAIPULYA SÛTRA 大方廣佛華嚴經 Title of a

translation by Buddhahadra and others, A.D. 418—420.

BUDDHAYAS'AS 佛陀耶舍 explained by 覺明 lit. intelligent and bright. A native of Cabul, translator of 4 works, A.D. 403—413.

BUDDHOCHINGA 佛圖澄 A native of India, also styled Buddhasimha, who propagated Buddhism in China (about 348 A. D.) with the aid of magic.

BUDDHÔCHNÎCHA 佛頂骨 The skullbone of S'âkyamuni, an object of worship (v. Uchnîcha).

BUKHARA 捕喝 or 捕揭 The present Bokhara, Lat. 39°47' N. Long. 64°25' E.

C.

CHADABHIDJÑÂS v. Abhidjñâ.

CHADAKCHARA VIDYÂ-MANTRA. Title of 3 translations, viz. (1.) 六字神咒經 by Bodhirutchi, A. D. 693, (2.) 六字咒王經 A.D. 317—420, and (3.) 六字神王經 A. D. 502—557.

CHADÂYATANA (Singh. Wêdanâkhand. Tib. Skye mtchhed) 六呵也怛那 or 六處 lit. 6 dwellings or 六入 lit. 6

- entrances or 六塵 lit. six guṇas. One of the 12 Nidānas; sensation, the objects of sensation, the organs of sensation (eye, ear, nose, tongue, body, mind).
- CHADPĀDĀBHIDHARMA 六足阿毗曇摩 Title of a philosophical work.
- CHADUMĀN 忽露摩 A district of Tukhāra, on the upper Oxus.
- CHAGHĀNĀN 尸棄尼 A district E. of Chadumān.
- CHANNAGARIKĀḤ 山拖那伽梨柯部 or 六城部 lit. the School of 6 cities. A philosophical School.
- CHANMŪKA 商莫迦 A Bodhisattva, famous for filial piety.
- CHANMUKHI DHĀRAṆĪ 佛說六門陀羅尼經 Title of a translation by Hiuen-tsang, A. D. 645.
- CHARAKA 沙落迦 A monastery in Kapis'a.
- D.**
- DĀGOBA v. Stūpa.
- DAKCHINA (lit. the right, south) 達欒拏 or 馱器尼 or 達覲國 or 檀覲 The Deccan, S. of Behar, often confounded with 大秦國 Syria.
- DAKCHINĀYANA 南行 lit. course (of the sun) to the south. A period of 6 months.
- DAKCHINAKŌSALA v. Kōsala.
- DAMAMŪKL NIDĀNA SŪTRA (Mong. Dsanglun) 賢愚因緣經 Title of a translation (lit. the sūtra of the causes of wisdom and foolishness), A.D. 445.
- DĀNA 檀那 or 怛那 explained by 布施 lit. exhibition of charity. The first of the 6 Pāramitās, charity, as the motive of alms, sacrifices, self-mutilation and self-immolation.
- DĀNAPĀLA 施護 lit. donor of salvation. A native of Udyāna, who translated into Chinese some 111 works and received (A.D. 982) from the Emperor the title 顯教大師 lit. great scholar and expositor of the faith.
- DĀNAPATI 檀越 lit. by charity crossing (the sea of misery) or 施主 lit. sovereign of charity. A title given to liberal patrons of Buddhism.
- DĀNATAKA ĀRANYAKAḤ 檀那陀迦阿蘭若 Hermits living on the seashore or on half-tide rocks.
- DANTAKĀCETHA 憚哆家瑟託 explained by 齒木 lit.

dentel wood (restoring decayed teeth when chewed). A tree, said to have grown from a toothpick of S'āk-yamuni.

DANTALÔKAGIRI 彈多落迦山 or 檀特山 A mountain (the *montes Daedali* of Justin) near Varucha, with a cavern (now called Kashmiri-Ghâr), where Sudâna lived.

DARADA 陀歷 The country of the ancient Dardae, now called Dardu, Lat. 35°11' N. Long. 73°54' E.

DAS'ABALA 十力 lit. ten powers. An epithet of every Buddha, as possessing 10 faculties, consisting of some of the 6 Abhidjñas and of some of the 8 Mārgas.

DAS'ABALA KÂS'YAPA v. Vâchpa.

DAS'ABHÛMI PRATICHTHITE 苔攝蒲密卜羅牒瑟吒諦 An exclamation (lit. 'thou who art standing upon the ten regions') addressed to Tathāgatas in prayers.

DAS'ABHÛMIKA SÛTRA. Title of 2 translations, viz. (1.) 漸備一切智德經 by Dharmarakcha, A.D. 297, and (2.) 十住經 by Kumāradjīva and Buddhayas'as, A. D. 384-417.

DAS'ABHÛMIKA SÛTRA S'ĀSTRA 十地經 A com-

plilation by Vasubandhu, translated by Bodhirutchi, A.D. 508—511.

DAS'ABHÛMIVIBHACHĀ S'ĀSTRA 十住毗婆沙論 Commentary, by Nāgārdjuna, on the two foregoing works, containing the earliest teaching regarding Amitābha, translated by Kumāradjīva, circa A. D. 405.

DAS'ADHARMAKA. Title of two translations, viz. (1.) 大乘十法會 by Buddhas'anta, A.D. 539, and (2.) 佛說大乘十法經 by Saṃghapāla, A.D. 502—557.

DAS'ADIGANDHAKĀRA VIDHVAMŚANA SÛTRA 佛說滅十方冥經 Title of a translation by Dharmarakcha, A.D. 306.

DAS'ASĀHASRIKĀ PRA DJÑĀPĀRAMITĀ. A section of the Mahāpradñāpāramitā sūtra (q. v.), identic with the Aṣṭasāhasrikā pradñāpāramitā sūtra (q.v.), and separately translated under the following titles, viz. (1.) 道行般若波羅蜜經 by Lokarakcha, A. D. 179, (2.) 小品般若波羅蜜經 by Kumāradjīva, A. D. 408, (3.) 摩訶般若波羅蜜鈔經 (incomplete) by Dharmapriya, A. D. 382, (4.) 大

- 明度無極經 A. D. 222—280, (5.) 佛母出生三法藏般若波羅蜜多經 by Dānapāla, A.D. 980-1,000.
- DAS'ATCHAKRA KCHITIGARBHA. Title of two translations, viz. (1.) 大乘大集地藏十輪經 A.D. 651, and (2.) 佛說大方廣十輪經 A.D. 397—439.
- DELADÂ (Singh. Dalada) 佛齒 lit. Buddha's tooth. A sacred relic, the left canine tooth of S'âkyamuni.
- DÊVA (Singh. Dewa. Tib. Lha. Mong. Tegri) 提婆 explained by 梵天人 lit. inhabitants of the Brahmâlôkas, or by 天神 lit. spirits of heaven. (1.) General designation of the gods of Brahminism, and of all inhabitants of the Dêvalôkas who are subject to metempsychosis. (2.) Name of the 15th patriarch, a native of southern India, a disciple of Nâgârdjuna, also called Dêvabodhisattva 提婆菩薩 and Ârya Dêva 聖天, and Nilanêtra 青目 (lit. azure eye) or 分別明 (lit. distinguishing brightness), author of 9 works, a famous antagonist of Brahminism.
- DÊVADARS'ITA or Dêvadis'tha (Singh Dêvadah) 天臂城 The residence of Suprabuddha.
- DÊVADATTA (Singh. Dewadatta. Tib. Lhas byin or Hlan dshin. Mong. Tegri Oktigâ) 提婆達多 or 調達 explained by 天授 lit. gift of dêvas. The rival and enemy of S'âkyamuni, an incarnation of Asita, swallowed up by hell, worshipped as Buddha by a sect, up to 400 A.D., supposed to reappear as Buddha Dêvarâdja (天王) in an universe called Dêvasôppâna (天道).
- DÊVÂLAYA (Singh. Dewala) 天祠 lit. shrine of a dêva. Name of all brahminical temples.
- DÊVALÔKA (Singh. Dewaloka. Tib. Lha yul) 天 lit. heaven or 天宮 lit. mansion of dêvas. The 6 celestial worlds, situated above the Mêru, between the earth and the Brahmâlôkas. See Tchatur mahârâdja kâyikas; Trayastrîms'as; Yama; Tuchita; Nirmanarati; Paranirmita.
- DÊVANAGARI 天迦盧 explained by 西藏梵字 lit. Indian characters used in Tibet, or by 神字 lit. the writing of dêvas. See under

- Sanskrita.
- DĒVAPRADJÑA** 提雲般若
or 提曇陀若那 explained
by 天智 lit. wisdom of a
dēva. A native of Kustana
who translated 6 works into
Chinese.
- DĒVAS'ARMAN** 提婆設摩
A Sthavira, author of two
works (in which he denied
the existence of both ego
and non-ego), who died 100
years after S'ākyamuni.
- DĒVASĒNA** 提婆犀那 ex-
plained by 天軍 lit. army
of dēvas. An Arhat who
could transport himself and
others into Tuchia.
- DĒVATĀ SŪTRA** 天請問經
Title of a translation by
Hiuentsang, A.D. 648.
- DĒVATIDĒVA** 天中天 lit.
the dēva among dēvas. The
name given to Siddharta (v.
S'ākyamuni), when, on his
presentation in the temple
of Mahēs'vara (S'iva), the
statues of all the gods pro-
strated themselves before
him.
- DEVĒNDRA SAMAYA** 天主
教法 lit. doctrinal method
of the lord of dēvas. A
work (on royalty), in the
possession of a son of Rādja
balēndrakētu.
- DĒVĪ** (Singh. Dewi) 提鞞
explained by 天女 lit. a
female dēva. Same as Ap-
- saras.
- DHANADA** v. Vāis'ramaṇa.
- DHANAHATCHĒKA** 馱那羯
磔迦 An ancient kingdom
in the N.E. of modern Madras
presidency.
- DHANU** 弓 lit. a bow. A
measure of length, the 4000th
part of a yōdjana.
- DHARANA** or Purāna 陀那
explained by 銖 lit. the 24th
part of a tael. An Indian
weight, equal to 70 grains.
- DHARAṆĪMDHARA** 持地
lit. grasping the earth. A
fabulous Bodhisattva to whom
Buddha revealed the future
of Avalōkitēs'vara.
- DHĀRAṆĪ** 陀羅尼 explained
by 咒 lit. mantras. Mystic
forms of prayer, often couch-
ed in Sanskrit, forming a
portion of the Sūtra literature
(Dhāraṇīpitaka) in China as
early as the 3rd century, but
made popular chiefly through
the Yogāchārya (q. v.)
School. See also Vidyādhara-
pitaka; Mantra; Biddhi;
Vidya mantra.
- DHARMA** (Pāli. Dhamma.
Singh. Dharmma. Tib. Los
krims) 達磨 or 答哩麻 or
達而麻耶 explained by 法
lit. law. (1.) The Buddhist
law, principles, religion,
canon, and objects of wor-
ship. (2.) The perception of
character or kind, one of

the Chaḍayatanas. (3.) One of the Triratna (q. v.)

DHARMA ÂRANYAKAḤ 達磨阿蘭若 or 法阿蘭若
Hermits and ascetics, holding that the principles (dharma) of human nature are originally calm and passive. Their favourite tree is the Bodhi tree.

DHARMABALA 竺法力 A S'ramana of the West, translator (A.D. 419) of the *Sukhāvati vyūha*.

DHARMABHADRA 法賢 or 安法賢 A S'ramana of the West, translator of 2 sūtras. See also under Dharmadēva.

DHARMABODHI 達磨菩提 or 法覺 A S'ramana, translator (A. D. 386-550) of the *Nirvāṇa s'āstra*.

DHARMADĒVA 法天 A S'ramana of Nālanda saṅghārāma, who translated (under this name) 46 works (A. D. 973-981), and under the name Dharmabhadra (法賢) 72 works (A.D. 982-1,001).

DHARMADHARA 曇摩持 or 持法 or 曇摩侍 or 法惠 or 法慧 (Dharmapradjña) or 法海 (1.) A S'ramana of the West who translated (A. D. 367) several

works on the Vinaya. (2.) A fabulous king of Kinnaras.

DHARMADHĀTU HRIDDYA SAMVṚITA NIRDĒS'A 法界體性無分別會 Title of a translation by Mandra, A. D. 502-557.

DHARMAJĀTAYAS'AS 曇摩伽陀耶舍 or 法生稱 A native of Central India, translator (A.D. 481) of the *Amitharta sūtra* (無量義經).

DHARMA GAHANĀBHYUDGATA 空王 A fictitious Buddha said to have taught 'absolute intelligence'.

DHARMAGUPTA or Dharmakoti (Pāli. Dhammagutta) 曇磨鞠多 or 達摩笈多 or 達瞿諦 or (incorrectly) 曇無德 or 法密 or 法藏 or 法護 (1.) An ascetic of Ceylon, founder (circa 400 A. D.) of the Dharmaguptaḥ (法密部 or 法藏部 or 法護部) School, a branch of the Sarvāstivādāḥ (2.) A native of southern India who translated (A. D. 590-616) many works into Chinese.

DHARMAGUPTA BHIKCHU KARMAN 四分僧羯磨 Title of a compilation by a disciple of Hiuen-tsang.

DHARMAGUPTA BHIKCHU-NÎ KARMAN 四分比丘尼羯磨法 Title of a translation by Guṇavarman, A.D. 431.

DHARMAGUPTA VINAYA 四分律藏 Title of a translation by Buddhayas'as (A. D. 405) and another.

DHARMAKALA 曇摩迦羅 or 曇柯迦羅 or 法時 A native of Central India, the first translator of a book on discipline (Pratimokcha of the Mahāsaṃghika vinaya) introduced in China (A.D. 250).

DHARMĀKARA 達摩羯羅 or 法性 lit. religious nature. (1.) A title of honour. (2.) A previous incarnation of Amī-tābha, when a disciple of Lōkēs'vararādja. (3.) A native of Baktra, follower (A.D. 630 of the Hināyāna School.

DHARMAKĀYA (Tib. Cos kyi sku) 法身 lit. the spiritual body. (1.) The first of the 3 qualities (v. Trikāya) belonging to the body of every Buddha, viz. luminous spirituality. (2.) The 4th of the Buddhakchētras.

DHARMAMATI 達摩摩提 or 法意 lit. mind of the law. (1.) The 8th son of Tchandra sūrya pradipa. (2.) A S'ramana of the West who translated (A. D. 430) two works.

DHARMAMITRA 曇摩密多 or 法秀 lit. flourishing of the law, or 連眉禪師 lit. the man with connected eyebrows, teacher of dhyāna. A S'ramana of Cabul who translated (A. D. 424—442) many works.

DHARMANANDĪ 曇摩難提 or 法喜 lit. joy of the law. A S'ramana of Tukhāra who translated (A. D. 384—391) five works.

DHARMAPADA (Pāli. Dhammapada). Title of 4 versions of a work by Dharmatāata, viz. (1.) 法句經 or 曇鉢偈 Dharmapada gāthā A.D. 224, (2.) 法句譬喻經 Dharmapadāvadāna sūtra A. D. 290—306, (3.) Avadāna sūtra (q.v.), (4.) 法集要頌經 Dharmasaṃgraha mahārtha gāthā sūtra, A. D. 980—1001.

DHARMAPĀLA 達摩波羅 or 護法 lit. guardian of the law. A native of Kāntchīpura, who preferred the priesthood to the hand of a princess. He is famous as a dialectician, an opponent of Brahminism, and author of four works (translated into Chinese A.D. 650—710).

DHARMAPHALA 曇果 or S'ākya Dharmaphala 釋曇果 A S'ramana of the West who introduced in China (A.

D. 207) the 中本起經
Madhyama ityukta sūtra (a
biography of S'ākyamuni).

DHARMAPRABHĀSA 法明

lit. brightness of the law.
A Buddha who, in the Rat-
nāvabhāsa Kalpa, will ap-
pear in Suvis'uddha, when
there will be no sexual dif-
ference, birth taking place
through anupapādaka.

DHARMAPRADJÑĀ v. Dhar-
madhara.

DHARMAPRAVITCHAYA

(Pāli. Dhamma vitchaya) 擇
lit. discrimination or 擇覺
lit. the (second) bodhyanga
(q. v.), viz. discrimination,
i.e. the faculty of discerning
truth and falsehood.

DHARMAPRYIA 達摩畢利

or 曇摩卑 or 曇摩婢
法愛 lit. love of the law or
法善 lit. goodness of the
law. (1.) A S'ramana from
India, translator of the Da-
s'āhasarikā (A. D. 382) and
of a work on the vinaya (A.
D. 400). (2.) An adherent of
the Hinayāna School from
Baktra (A.D. 630).

DHARMARAKCHA. Name of

five persons, viz. (1.) 竺法
蘭 lit. Indu Dharma Āraṇya
(Tib. Gobharaṇa or Bhāraṇa),
translator (with Kās'yapa
Mātaṅga) of the sūtra of 42

sections (A.D. 67); (2.) 竺
曇摩羅察 or 竺曇摩羅
利 or 竺法護 lit. Indu
Dharmarakcha, a native of
Tukhāra, who introduced the
first alphabet in China and
translated (A. D. 266—317)
some 175 works; (3.) 竺曇
無蘭 (Indu Dharma Āraṇya)
or 法正 lit. correctness of
the law, translator of several
works (A. D. 381—395); (4.)
曇無識 or 曇摩識 or 曇
謨識 or 曇摩羅識 or 法
豐 lit. prosperity of the law,
translator of 24 works (A.D.
414—421); (5.) 法護 lit.
guardian of the law, trans-
lator of 12 works (A. D.
1,004—1,058).

DHARMARĀDJA 法王 lit.

king of the law (religion).
Epithet of every Buddha.

DHARMARATNA 法寶 lit.

treasures of the law. Col-
lective name for all sūtras.

DHARMARUTCHI 曇摩流

支 or 法希 lit. hope of the
law, or 法樂 lit. joy of the
law. Name of three persons,
viz. (1.) a S'ramana of south-
ern India, translator of three
works (A.D. 501—507); (2.)
a S'ramana of southern India
who changed his name (A.D.
684—705) to Bodhirutchi (q.
v.), translator of 53 works

- (died A. D. 727); (3.) the subject of a legend, a fictitious contemporary of Kché-maṅkara Buddha.
- DHARMAS'ĀLĀ** or Puṇyas'ālā
達摩舍羅 or 福舍 lit.
dwelling of happiness, i. e. an asylum, or dispensary.
- DHARMASAṅGĪTI SŪTRA**
法集經 Title of a translation by Bodhirutchi (A. D. 515).
- DHARMASAṅGRAHA SŪTRA** 法集名數經 Title of a translation by Aānapāla (A. D. 980—1,000).
- DHARMAS'ARĪRA** 法舍利
General term for all s'ariras (q. v.)
- DHARMAS'ARĪRA SŪTRA**
佛說法身經 Title of a book.
- DHARMASATYA** 曇諦 or 曇無諦 or 法實 lit. truth of the law. A S'ramana from Parthia, who introduced in China (A. D. 254) the 羯磨 Karman of the Dharmagupta nikāya.
- DHARMASĪMHA** 達摩僧伽
A famous dialectician in Kustana.
- DHARMASMRITY UPAS-THĀNA** (Pāli. Dhammānupasanā) 念諸法從因緣生本無有我 lit. remember that the constituents (of human nature) originate according to the Nidānas and are originally not the self. The 4th mode of recollection (v. Smrityupasthāna). One of the 37 Bodhipakchika dharmas.
- DHARMĀS'ŌKA** (Mong. Ghas-salung ügei nomihn chan) 法阿育 The name given to As'ōka on his conversion.
- DHARMAS'ŪRA** or Dharmavikrama or S'ākyadharmas'ūra 釋法勇 or 曇無竭 or 法勇 lit. the brave of the law. A native of Chihli, of the surname Li 李, who visited India (A. D. 420—453) and brought to China the 觀世音菩薩得大勢菩薩受記經 Avalôkitês'vara mahāsthāmaprāptavyākaraṇa sūtra.
- DHARMATCHAKRA** 法輪
lit. the wheel of the law. The emblem of Buddhism as a system of cycles of transmigration, the propagation of which is called 轉法輪 lit. turning the wheel of the law.
- DHARMATCHAKRA PRA-VARTANA SŪTRA.** Title of two translations, viz. (1.) 轉法輪經 A. D. 25—220, and (2.) 佛說三轉法輪經 A. D. 710.
- DHARMATRĀTA** 達摩但邏羅多 or 達磨多羅 or

- 法救** lit. saviour of the law. A native of Gāndhāra, maternal uncle of Vasumitra, and author of 7 works (translated into Chinese A. D. 663—1001).
- DHARMATRĀTA DHYĀNA SŪTRA** 達磨多羅禪經
Title of a translation by Buddhahadra (A. D. 398—421).
- DHARMAVARTI** v. Kās'yapa Buddha.
- DHARMAVIKRAMA** v. Dharmas'ūra.
- DHARMAVIVARDHANA** 法益
lit. increase of the law. Official title of Kunāla.
- DHARMAYAS'AS** 曇摩耶舍
or 法稱 lit. fame of the law. (1.) A native of Cabul, translator (A. D. 407—415) of several works. (2.) A native of India, author of several works (translated into Chinese A. D. 973—1058).
- DHARMÔTTARĀH** 達謨多梨與部 or 達摩鬱多梨部 or 法上部 lit. the School of the superior of the law, or 勝法部 lit. the School of the conqueror of the law. A School founded by Dharmôttara, a famous expositor of the Vinaya.
- DHĀTU** 頭陀 or 馱都 explained by 堅實 lit. firm and real or 抖擻 lit. raised.
- Sacred relics, s. a s'arira (q. v.)
- DHĀTUGŌPA** v. Stūpa.
- DHĀTUKĀYAPĀDA S'ĀS-TRA** 阿毗達磨界身足論
Title of a work by Vasumitra (or Pūrṇa), translated by Hiuntsang, A. D. 663.
- DHRITAKA** (Tib. Dhitika)
提多迦 or 通眞量 lit. penetrating correct measures. The 5th Indian patriarch, born at Magadha, a disciple of Upagupta. He converted the heretic Mikhaka and died (circa 286 B. C.) by ecstatic contemplation.
- DHRITARĀCHTRA** (Siam. Thatarot. Tib. Yul bhkor srung. Mong. Orchilong tetkuktchi) 第黎多曷羅殺
吒羅 or 提頭賴吒 or 提多羅吒 or 持國者 lit. controller of the kingdom. The white guardian of the East, one of the Lōkapālas, a king of Gandharvas and Pis'atchas.
- DHRITIPARIPŪRṆA** 堅滿菩薩
lit. the firm and complete Bodhisattva. A Buddha expected to appear as Padma vrichabha vikrāmin, attending on Padmaprabha.
- DHRUVAPAṬU** 杜魯婆跋
吒 or 常睿 lit. constantly intelligent. A king of Valabhi (A. D. 630), son-in-law of S'iladitya.

DHVADJĀGRAKĒYŪRA 妙
幢相三昧 A degree of
ecstatic meditation (v. Samā-
dhi).

DHVADJĀGRAKĒYŪRA
DHĀRAṆĪ 佛說無能勝
旛王如來莊嚴陀羅尼經
Title of a translation by
Dānapāla, A.D. 980—1000.

DHYĀNA (Tib. Sgompa.
Mong. Dyan) 第耶那 or
持訶那 or 禪那 or 禪
lit. abstraction, or 禪定 lit.
fixed abstraction, or 觀 lit.
contemplation, or 念修 lit.
exercises in reflection. One
of the 6 Pāramitās, abstract
contemplation, intended to
destroy all attachment to
existence in thought or wish.
From the earliest times Bud-
dhists taught four different
degrees of abstract contem-
plation by which the mind
should free itself from all
subjective and objective tram-
mels, until it reached a state
of absolute indifference or
self-annihilation of thought,
perception and will. In after
times, when the dogma of
metempsychosis became the
ruling idea and a desire
arose to have certain locali-
ties corresponding to certain
frames of mind where in-
dividuals might be reborn in
strict accordance with their
spiritual state, the 18 Brah-
malōkas were divided into
4 regions of contemplation

(四禪). The first region of
Dhyāna (初禪), comprising
the heavens called Brahma
parichadya, Brahma purôhita
and Mahâbrahma, was said
to be as large as one whole
universe The second Dhyāna
(第二禪) was made to com-
prehend the heavens Parit-
tâbha, Apramabha and A-
bhâsvara and to correspond
in size to a small chiliocos-
mos (小千界). The next
three Brahmâlōkas, Parit-
tas'ubha, Apramânâs'ubha
and S'ubhakritsna, were as-
signed to the third Dhyāna
(第三禪) and described as
resembling in size a middl-
ing chiliocosmos (中千界).
The fourth Dhyāna (第四
禪), equal in proportions to
a large chiliocosmos (大千
界), was formed by the re-
maining 9 Brahmâlōkas,
namely, Puṇyaprasava, Aua-
bhraka, Vrihatphala, Asan-
dñisattva, Avriha, Atapa,
Sudris'a, Sudars'ana and
Akanichtha. The first region,
being of the size of 1 uni-
verse, was also considered
to comprise, as every universe
does, 1 sun and moon, 1
central mountain (Mêru), 4
large continents and 6 Dêva-
lōkas. Consequently the
second region, being equal
to a chiliocosmos, had to be
counted as numbering 1
second Dhyāna with 1,000

first Dhyânas, 1,000 suns and moons, 1,000 Mêrus, 4,000 continents and 6,000 Dêvalôkas. Likewise the third region was now described as being formed by the third Dhyâna with 1,000 second Dhyânas, 10 millions, of first Dhyânas, 10 million suns and moons 10 million Mêrus, 40 million continents and 60 million Dêvalôkas. The fourth region was made up by the fourth Dhyâna with 1,000 third Dhyân as, 10 million second Dhyânas, 10,000 kôt'is of first Dhyânas, as many suns, moons and Mêrus, 40,000 kôt'is of continents and 60,000 kot'is of Dêvalôkas. But having once given to those 4 Dhyânas a place in cosmology, the Buddhist mind logically proceeded to make them participate in those changes to which every universe was believed to be subject by the rotation of kalpas (see under Asaṃkyêa). Consequently it was said that, in the course of every 'kalpa of destruction (壞劫) within a cycle of 64 kalpas, the first Dhyâna is destroyed 56 times (& 1 kalpa) by fire, the second Dhyâna 7 times by water, and the third Dhyâna once (during the 64th kalpa) by wind. The fourth Dhyâna, corresponding to a state of absolute indifference, was declared to remain untouched by all the revolutions of the

worlds. 'When fate (天命) comes to an end, then the fourth Dhyâna may come to an end too,' but not sooner.

DIGNÂGA or Mahâdignâga 大域龍 lit. the dragon of the great region or Mahâdignâgârdjuna 大域龍樹 lit. the dragon tree of the great region. Author of several works translated into Chinese A.D. 648—1,000.

DINABHA 提那婆 A deity worshipped by heretics in Persia.

DÎPÂMKARA (Singh. Dipankara. Tib. Marmemzad) 提和竭羅 or 燃燈佛 or 定光佛 lit. the Buddha of fixed light. The 24th predecessor of S'âkyamuni (who foretold the coming of the latter), a disciple of Varaprabha.

DÎRGABHÂVANA SA M-GHÂRÂMA 地迦婆縛那僧伽藍 A monastery, near Kustana, with a statue which had 'transported itself' thither from Kharachar.

DÎRGHÂGAMA v. Âgama.

DÎRGHÂGAMA SÛTRA 佛說長阿含經 Title of a compilation of 30—34 Sûtras, translated by Buddhayasas A.D. 413.

DÎRGHANAKHA or Agnivâis'yâna (Pâli. Aggivêssâyana) 長爪 lit. long claws. An

Arhat, uncle of S'āriputtra.
DĪRĠHANAKHA **PARIV-**
RĀDJAKA **PARIPRITCH-**
TCHĀ 長爪梵志請問經
 Title of a translation, A. D.
 700.

DIVĀKARA 地婆訶羅 or
 日照 lit. sunshine. A S'ra-
 mana of Central India, trans-
 lator (A.D. 676—688) of 18
 or 19 works author of a new
 alphabet.

DIVYAS'RÔTRA (Pāli. Dib-
 basôta) 天耳 lit. celestial
 ear. The 2nd Abhidjña,
 ability to understand any
 sound produced in any uni-
 verse.

DIVYATCHAKCHUS (Pāli.
 Dibbatchakkhu) 天眼 lit.
 celestial eye. The 1st Abhi-
 djña, instantaneous view of
 any object in any universe.

DJALADHARA **GARDJITA**
GHÔCHASUSVARA **NA-**
KCHATRA **RĀDJA** **SAM-**
KUSUMITĀBHIDJÑA 雲
 雷音宿王華智 lit. flowery
 wisdom of the ruler of the
 constellation of 'the sound
 of thunder clouds.' A fictiti-
 ous Buddha of the Priyadar-
 s'ana kalpa.

DJALAGARBHA 水藏 lit.
 treasury of water. Second
 son of Djalavâhana, reborn
 as Gôpâ.

DJALĀMBARA 水滿 lit. ful-
 ness of water. Third son of

Djalavâhana, reborn as Râ-
 hula.

DJĀLANDHARA 閻爛達羅
 Ancient kingdom and city in
 the Punjaub, now Jalendher.
 Lat. 31°21 N., Long. 75°
 38 E.

DJALAVĀHANA 流水 lit.
 flowing water. A physician,
 son of Djâtîm̄dhara, reborn
 as S'ākyamuni.

DJAMBALĀ (Tib. Dzám bha
 la) 擔步羅 or 苦婆羅
 Citrus acida.

DJAMBU (Singh. Damba. Tib.
 Dzám bu) 瞻部 or 剌浮
 or 閻浮樹 A tree with
 triangular leaves, perhaps
 the Eugenia jambolana.

DJAMBUDVĪPA (Singh. Dam-
 padiwa. Siam. Xom phu-
 thavib. Tib. Djambugling or
 Djambudwip. Mong. Djam-
 budip) 咱喃的發 or 閻浮
 or 譚浮洲 or 瞻部洲 or
 剌浮 One of the 4 conti-
 nents of our universe, of
 triangular (v. Djambu) shape,
 situated S. of the Méru, the
 southern continent, designa-
 tion of the inhabited world
 known to Buddhists, ruled
 by Nrapati (人王 lit. king
 of men) in the E., by Ga-
 djapati (象王 lit. king of
 elephants) in the S., by
 Tehatrapati (寶王) lit. king
 of the parasol jewel) in the
 W., by As'vapati (馬王 lit.
 king of horses) in the N.,

- and including, grouped around the Anavatapta (lake) and the Himâlaya, (1.) the countries of the Huns, Uigurs, Turks, etc. in the N., (2.) China, Corea, Japan, and some islands in the E., (3.) northern India (27 kingdoms), eastern India (10 kingdoms), southern India (15 kingdoms) and central Indian (30 kingdoms) in the S., and (4.) 34 kingdoms in the W.
- DJAÑGULÎ VIDYÂ 佛說禳麀黎童女經** Title of a translation by Amoghavadjra, A.D. 746—771.
- DJARÂMAVANA 老死** lit. decrepitude and death. One of the 12 Nidânas, the primary truth of Buddhism, i.e. recognizing that decrepitude and death are the natural products of the maturity of the 5 Skandhas.
- DJÂTAKA** or Djâtakamâla **閻多伽** or **祇夜** or **本生事** lit. adventures of original (former) births. Books detailing previous incarnations of saints.
- DJÂTAKAMÂLÂ S'ÂSTRA 菩薩本生鬘論** Title of a compilation of 14 Djâtakas of S'âkyamuni by Aryasûra, commented on by Djinadêva, translated A.D. 960—1127.
- DJÂTAKA NIDÂNA 佛說生經** Title of a translation by Dharmarakcha, A.D. 285.
- DJATARÛ PARADJATA PATIGGAHANÂ VÊRAMANÎ 不捉持生像金銀寶物** lit. refrain from acquiring or possessing uncoined or coined gold, silver or jewels. The 10th rule for novices (v. Sikkhâpadâni), enforcing strict poverty.
- DJÂTI 生** lit. birth. One of the 12 Nidânas, birth, taking place according to the Tchatur Yôni (q. v.) and in each case placing a being in some one of the 6 Gâti.
- DJÂTIKA 閻提** or **金錢** lit. gold-cash. An odoriferous flower.
- DJÂTIMDHARA 持水** lit. holding water. A physician who adjusted prescriptions and diet to the seasons; reborn as S'uddhâdana.
- DJAYAGUPTA 閻耶耇多** A teacher of Hiuen-tsang when in Srughna.
- DJAYAPURA 閻耶補羅** A city in the Punjab, now Hasaurah, 30 miles N.W. of Lahore.
- DJAYASÊNA 閻耶犀那** or **勝軍** lit. conquering army. A Vedic scholar of Surâchtra, disciple of S'ilabhadra.
- DJAYÊNDRA VIHÂRA 閻耶因陀羅寺** A monastery of Pravarnasenapura (now Srinagar) in Cashmere.

DJĒTA 逝多 or 祇陀 or 祇陀太子 lit. Djēta Kumāra. Son of Prasēnadjit, original owner of the park Djētavana.

DJĒTAVANA VIHĀRA 逝多林 or 逝多苑 or 祇樹 or 祇洹 or 給園 lit. the garden that was given or 金田 or 金地 lit. gold fields, or 戰勝林 lit. the park of fight and victory (Djētrivana), or 祇洹精舍 lit. the monastery of Djēta. A vihāra of seven storeys, in the park which Anāthapindaka bought of prince Djēta and gave to S'ākya-muni.

DJĒTAVANĪYĀH or Djētiya-s'ailāh 只底舸部 or 只底與世羅部 or 支提加部 or 支提山部 or 制多山部 or 住支提山部 lit. School of the dwellers on mount Djēta, or 勝林部 lit. School of Djētrivana. A subdivision of the Stāviraḥ School.

DJĪHVĀ 舌 lit. tongue, taste. (1.) One of the 5 Indriyas, the organ of taste. (2.) One of the 6 Vidjñānas, the sense of taste.

DJINA 耆那 or 視那 or 最勝 lit. most victorious. (1.)

An epithet given to every Bud. dha. (2.) 陳那 A native of Andhra, author of some 6 s'āstras, translated A. D. 557—711.

DJINABANDHU 辰那飯茶 or 最勝親 lit. most victorious and intimate. An adherent (A. D. 650) of the Mahāyāna School.

DJINAMITRA 勝友 lit. victorious friend. An eloquent priest of Nālanda (A.D. 630), author of the 根本薩婆多部律攝 Sarvāstivāda vinaya saṁgraha, translated A. D. 700.

DJINAPUTRA 慎那弗咄羅 or 最勝子 lit. most victorious son. A native of Parvata, author of the 瑜伽師地論釋 Yogācāryabhūmi s'āstra kārikā, translated by Hiuentang, A.D. 654.

DJINATRĀTA 辰那多羅多 or 最勝救 lit. most victorious saviour. An adherent (A.D. 630) of the Mahāsaṁghikaḥ School.

DJĪVAKA 時縛迦 or (incorrectly) 耆城 or 能活 lit. able to revive. A physician, illegitimate son of Bimbisāra by Āmrādārikā, who resigned the succession in favour of Adjātas'ātru.

DJĪVAKAHRADA 救命池

- lit. life-saving pond. A tank near Mrigadâva.
- DJÎVAÑDJÎVA** (Tib. Chang chang chou) 命命 A singing bird, famous by the sweetness of its note.
- DJÑÂNA** 若那 or 智 lit. knowledge. Supernatural intuition, as the result of samâdhi.
- DJÑANABHADRA** 若那跋達羅 or 攘那跋陀羅 or 智賢 lit. wise and sage. (1.) A native of 波頭摩 (Padma?), translator (A. D. 558), with Djñanayas'as, of a s'âstra on the Pañcha vidyâ. (2.) A native of 波陵 or 訶陵 in 南海 co-translator (with others) of the 大般涅槃經 後分 latter part of the Mahâparinirvâṇa sūtra. A. D. 665.
- DJÑANAGUPTA** 闍那崛多 or 志德 lit. determined virtue. A native of Gandhâra, translator (A. D. 561—592) of 43 works.
- DJÑÂNÂKARA** 智積 lit. accumulation of knowledge. Eldest son of Mahâbhijñâdjñânâbhibhu, reborn as Âkchôbhya.
- DJÑÂNAMUDRA** 智印三昧 lit. the samâdhi called 'the seal of knowledge.' A degree of ecstatic meditation.
- DJÑÂNAPRABHA** 智光 lit. light of knowledge. A disciple of S'îlabhadra, an opponent of Brahminism.
- DJÑÂNAS'RÎ** 智吉祥 lit. happy omen of knowledge. A S'ramaṇa of India, translator (about A. D. 1053) of two works.
- DJÑÂNATCHANDRA** (1.) 智月 lit. moon of knowledge. Name of a prince of Kharachar who entered the priesthood (A. D. 625.) (2.) 慧月 lit. moon of wisdom. Name of the (heretical) author of the 勝宗十句義論 Vais'èchika nikâya das'apadârtha s'âstra, translated by Hiuent-sang, A. D. 648. Perhaps the two names refer to one and the same person.
- DJÑÂNAYAS'AS** 闍那耶舍 or 藏稱 lit. fame of the piṭaka, or 勝名 lit. name of the conqueror. A native of Magadha, teacher of Yas'ogupta and Djñâgupta, co-translator (A. D. 564—572) of 6 works.
- DJÑÂNÔLKÂ** 慧炬三昧 lit. the samâdhi called 'the torch of wisdom.' A degree of ecstatic meditation.
- DJÑÂNÔLKÂ DHÂRAÑÎ SARVADURGATI PARI-S'ODHANÎ.** Title of 2 translations, viz. 佛說智炬陀羅尼經 by Dêvapradjñ and others, A. D. 691, and

- 佛說智光滅一切業障陀
羅尼經 by Dānapāla A. D.
980—1000
- DJÑANOTTARA BODHISAT-
TVA PARIPRITCHCHĀ.
Title of 3 translations, viz.
(1.) 慧上菩薩問大善權
經 by Dharmarakcha, A. D.
285, (2.) 大乘方便會 by
Nandi, A.D. 420. (3.) 佛說
大方廣善巧方便經 by
Dānapāla, A.D. 980—1000.
- DJÑĀTAKA 市演得迦 or
Sadvāhana 娑多婆漢那
A king of southern India,
patron of Nāgārdjuna.
- DJUDINGAS 殊微伽 Here-
tics, who wear rags and eat
putrid food.
- DJVALAPRAS'AMANI DHĀ-
RANĪ Title of 2 translations,
viz. (1.) 佛說救面然餓鬼
陀羅尼神咒經 by S'ik-
chānanda about A. D. 695.
(2.) 佛說救拔口燄餓鬼
陀羅尼經 by Amoghava-
djra, A.D. 746—771.
- DJYĀICHTHA 逝瑟吒 The
last month in spring.
- DJYŌTICHA 殊底色迦 or
樹提伽 or 星曆 lit. spher-
e of the stars. A native
of Rādjaḡriha (B. C. 525),
who gave all his wealth to
the poor.
- DJYŪTICHPRAB'HA 光明
大梵 lit. the great Brahmin
called 'light and bright.' A
fictitious Buddha connected
with the Amitābha legend.
- DRĀVIDA or Drāvira 達羅
毗荼 A kingdom between
Madras and the Cauveri.
- DRIDHĀ 堅牢地神 A god-
dess of the earth.
- DRŌṆA 斛 A picul (133½
pounds).
- DRŌṆASTŪPA 瓶窰都波
stūpa containing a picul of
relics of S'ākyamuni's body
(stolen by a Bhramin).
- DRŌṆŌDANA RĀDJA (Tib.
Bhūdḡ rtsizas. Mong. Rachi-
yan ideghetu) 途盧諾檀那
or 斛飯王 or 斛王 A
prince of Magadha, father of
Dēvadatta and Mahānāma,
uncle of S'ākyamuni.
- DRŪMA 法堅那羅王 A
king of Kinnaras.
- DŪCHASANA 突舍薩那寺
A monastery in Tchīnapati.
- DUḤKHA v. Āryani satyānt.
- DUKŪLA 頭鳩羅 Fine silk.
- DUNDUBHĪS'VARA RĀDJA
(Tib. Rnga byangs ldan pa)
雲自在燈王 or 天鼓音
lit. sound of celestial drums,
Name of each kōṭi of Bud-
das taught by Sadāparibhūta.

DURGĀ 突迦 or Bhimā or Marichi. The wife of Mahê-s'vara, to whom human flesh was offered once a year in autumn.

DUS'TCHARITRA (Pāli. Burm. Duzzaraik) 十惡 lit. ten wicked deeds, viz. (1.) three deeds of the body, i.e. taking life, theft, and adultery; (2.) four deeds of the mouth, i.e. lying, exaggeration, abuse and ambiguous talk; (3.) three deeds of the mind, i.e. coveting, malice and unbelief.

DVĀDAS'ABUDDHAKA SŪ-TRA. Title of 2 translations, viz. (1.) 十二佛名神咒校量功德除障滅罪經 by Dñānagupta, A. D. 587, and (2.) 佛說稱讚如來功德神咒經 A. D. 711.

DVĀDAS'ANIKĀYA S'ĀSTRA 十二門論 Title of a tract by Nāgārdjuna, translated by Kumāradjīva, A. D. 408.

DVĀDAS'AVIHARAṆA SŪ-TRA 十二遊經 The life of S'ākyamuni (to his 12th year), translated by Kālodaka, A. D. 392.

DVĀRAPATI 墮羅鉢底 An ancient kingdom, on the upper Irawaddy.

DVĪPA (Siam. Thavib) 提鞞波 or 洲 lit. island. A con-

tinent; four such composing a universe.

E.

ĒKAS'RĪŅGA RICHI 獨角仙人 lit. the unicorn-richi. An ascetic who, ensnared by a woman, lost his riddhi.

ĒKAUYAHĀRIKĀH (Singh. Ekabhyōhārikās) 猗柯毗與婆訶梨柯部 or 一說部 or 執一說言部 lit. School of one language. A School which repeated the teachings of the Mahāsaṃghikāh.

EKŌTTARĀGAMAS or Ekōttarikāgama v. Āgama.

ĒLAPATRA 翳羅鉢阻羅 or 伊那跋羅 (1.) A Nāga who consulted S'ākyamuni about rebirth in a higher sphere. (2.) A palm tree formerly destroyed by that Nāga.

F.

FERGHANA 怖捍 or 霍罕 Province and city in Turkestan, on the upper Jaxartes.

G.

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bodhisattva, master of 17 degrees of samādhi, residing in Vāirochana ras'mi prati-maṇḍita.

GADJAPATI v. Djambudvîpa.

GAHAN 喝捍 An ancient kingdom, W. of Samarkand, now a district of Bokhara.

GANDHA (Singh. Gandhan) 香 lit. fragrance. One of the Chadâyatana; the sense of smell.

GANDHAHASTÎ 香象 lit. incense elephant. The 72nd of 1,000 Buddhas of the Bhadrakalpa.

GANDHA MÂDANA 香山 lit. incense mountain. One of 10 fabulous mountains (known to Chinese Buddhism), the region of the Anavatapta lake.

GÂNDHÂRA 乾陀羅 or 犍陀衛 or 犍馱邏 An ancient kingdom in the North of the Punjab (about Dheri and Bajour), famous as a centre of Buddhism. S'âkyamuni, in a former life, lived there and tore out his eyes to benefit others. See also under Kuṅāla.

GANDHARVAS or Gandharva Kâyikas (Singh. Gandharwa. Siam. Thephakhon than) 乾闥婆 or 健達縛 or 犍達婆 or 彥達縛 or 犍陀羅 or 犍陀 explained by 嗅香 lit. smelling incense, or by 食香 lit. feeding on incense. Demons (superior to men), living on Gandha mâdana; the musicians of Indra; the

retinue of Dhritarashtra and others.

GAṆĒNDRA 不可說佛 lit. the dumb Buddha. The 733rd of the 1,000 Buddhas of the Bhadra Kalpa.

GANĒS'A v. Vinâyaka.

GAṆĠĀ (Siam. Khongka) 競伽 or 殞伽 or 强伽 or 恒伽 or 恒河 explained by 福水 lit. happy river (Mahâbhadrâ) or by 天堂來者 lit. that which came from heaven (sc. to earth, gâm-gâ). The Ganges, which drops from S'iva's ear into the Anavatapta lake, thence passes out, through the mouth of the silver cow (gômukhi), and falls, after permeating eastern India, into the southern ocean, 'heretical superstition' ascribing to the water of the Ganges sin-cleansing power.

GAṆĠADVÂRA 競伽河門 lit. the gate of the river Ganges. A famous devâlaya, the present Hurdwar.

GANGI 競祇 A sorcerer of the time of Kâs'yapa Buddha, a former incarnation of Apalâla.

GAṆĠOTTAROPÂSIKÂ PARIPRITCHCHĀ 恒河上優婆夷會 Title of a translation by Bodhirutchi, A. D. 618—907.

GARBHA SÛTRA. Title of 4

translations, viz. (1.) 佛說胞胎經 by Dharmarakcha, A. D. 303, (2.) 菩薩處胎經 A. D. 384—417, (3.) 佛爲阿難說人處胎經 by Bodhirutchi, A. D. 618—907, and (4.) 佛說入胎藏會 A. D. 618—907.

GARUDA (Singh. Garunda. Siam. Khrut. Tib. Mka Iding or Phreng thogs) 揭路荼 or 伽樓羅 or 迦樓羅 or 譏嚙拏 explained by 金翅鳥 lit. a bird with golden wings. Monstrous birds (superior to men), the enemies of Nāgas. The Garuda, king of birds, is, in Brahminism, the constant companion of Vishnu.

GATCHI 揭職 An ancient kingdom, the region of Rooee, between Balkh and Bamian.

GĀTHA 伽陀 or 伽他 or 偈 explained by 調頌 lit. hymns and chants, or by 孤起頌 lit. singly raising a chant i. e. detached stanzas (to be distinguished from Gēya). Metrical narratives or hymns with a moral purport. Gāthās of 32 works are called Āryāgīti.

GĀTI (Tib. Grobai rigs drug) 六道 or 六趣 lit. 6 paths. Six conditions of sentient

existence, viz. dévas, men, asūras, beings in hell, prētas and animals. The latter three are called 'lower paths' (下三途).

GAUTAMA (Singh. Gautama. Siam. Samonokôdom or Phrakôdom. Tib. Geoutam, Mong. Goodam) 喬答摩 or 瞿曇 explained by 地最勝 lit. on earth (gâu) the most victorious (tama). (1.) The sacerdotal name of the S'ākya family. (2.) An ancient richi, member of that family. (3.) A name of S'ākyamuni.

GAUTAMA DHARMADJÑĀNA 瞿曇達磨闍那 or Dharmapradjña 達摩般若 or 達摩波若 or 曇法智 The eldest son of Gautama Pradjñarutchi; governor of Yangchuen, translator (A. D. 582) of a work on Karma.

GAUTAMA PRADJÑARUTCHI 瞿曇般若流支 or 智希 A Brāhmana of Vārāṇasī, translator (A. D. 538—543) of some 18 works.

GAUTAMA SAMĠHADĒVL 瞿曇僧伽提婆 or 衆天 lit. the assembled dévas. A native of Cabul, translator (A. D. 383—398) of some 7 works.

GAUTAMĪ 橋曇彌 or 瞿夷 explained by 明女 lit. intelligent woman, or 尼衆主

lit. ruler of the assembled nuns. A title of Mahâpradjâpatî.

GAVÂMPATI 橋梵婆提 explained by 牛司 lit. ruminating like a cow. A man born with a mouth like a cow (in expiation of sins committed in a former life).

GAYÂ 伽邪 A city of Magadha (N. W. of present Gayah), where S'âkyamuni became Buddha (v. Bodhidruma).

GAYÂKÂS'YAPA (Singh. Gayakasyappa) 伽邪迦葉波 A brother of Mahâkâs'yapa, originally a fire worshipper, one of the 11 foremost disciples of S'âkyamuni. See also Samantaprabhâsa.

GAYÂS'ATA 伽邪舍多 A native of 摩提國 (Madra), descendant of Udra Râma; laboured, as the 18th Indian patriarch, among the Tokhari Tartars, and died (B. C. 13) 'by the fire of ecstatic meditation'.

GAYÂS'ÎRCHA SÛTRA. Title of 4 translations viz. (1.) 文殊師利問菩提經 by Kumâradjîva, A. D. 384—417; (2.) 伽邪山頂經 by Bodhirutchi, A. D. 386—534; (3.) 佛說象頭精舍經 by Vinîtarutchi, A. D. 582; (4.) 大乘伽邪山頂經 by Bodhirutchi, A. D. 693.

GAYÂS'ÎBCHA SÛTRA 𑖀𑖩𑖪𑖫

文殊師利菩薩問菩提經論 Commentary (on the preceding work), by Vasubandhu, translated (A. D. 535) by Bodhirutchi.

GAYATA 闍夜多 A native of northern India, the 20th Indian patriarch, teacher of Vasubandhu; died A. D. 47.

GĒYA 祇夜 or 重頌 lit. repetitional chants. (1.) Metrical interpolations, repeating the sense of preceding prose passages. (2.) Odes in honour of saints. See also Gâthâ.

GHANAVYÛHA SÛTRA 大乘密嚴經 Title of a translation by Divâkara, A. D. 618—907.

GHANṬÂ 鞞稚 or 鞞 A large gong or bell used in monasteries.

GHANṬISÛTRA 鞞稚梵讚 A transliteration by Dharmadêva, A. D. 973—981.

GHAZNA v. Hosna.

GHÔCHA 瞿沙 or 妙音 lit. wonderful voice. An Arhat, author of the Abhidharmâmrîta s'âstra, who restored the eyesight of Kuṇâla by washing his eyes with the tears of people moved by his eloquence.

GHÔCHAMATI 響意 lit. meaning of noise. The 7th son of Tchandra sûrya pradîpa.

CHÔCHIRA 具史羅 or 瞿

史羅 or 劬師羅 A grîhapatî of Kâus'âmbî, who gave S'âkyamuni the Ghôchiravana (Singh. Gosika) park 瞿師羅 (the modern Gopsahasa, near Kosam).

GHRÂNA (Pâli. Ghâna. Singh. Ghanan) 鼻 lit. the nose.

One of the 6 Vidjânas, the organ and sense of smell.

GHÛR or Ghôri 活國 An ancient kingdom and city between Koondooz and Cabul, near Khinjan.

GÎTAMITRA 祇多蜜 or 祇

蜜多 or 譚友 lit. the singing friend. A S'ramana of the West, translator (A.D. 317—420) of some 25 works.

GÔDHANYA v. Aparagodâna.

GÔKÂLÎ v. Kukâlî.

GÔKANṬHA SAMGHÂRÂMA

俱昏茶伽藍 A monastery in Sthânês'vara.

GÔLÔMA 牛毛 lit. a cow's

hair. A subdivision of a yôdjana.

GÔMATI 瞿摩帝 (1.) The

river Goomth, which rises in Rohilcund, and falls into the Ganges below Benares. (2.) A monastery (A. D. 400) in Kustana.

GÔPÂ (Tib. Satshoma. Mong.

Bumiga) 瞿波 or 瞿夷 or 劬毗耶 explained by 守護

地 lit. guardian of the ground. A title of Yas'odhara. See also Djalagarbha.

GÔPÂLA 瞿波羅 (1.) A nâga

king of Pradîpa prâbhâpura, converted by S'âkyamuni. (2.) An Arhat of Vâisaka, famous as an author, who taught the existence of both ego and non-ego.

GÔPALÎ 瞿波利 A person,

perhaps identic with Kukâlî.

GÔS'ÎRCHA TCHANDANA

牛首旃檀 Copperbrown sandalwood, such as found on the mountains of Uttarakuru, which continent is said to be shaped like 'the head of a cow.' The first image of S'âkyamuni was made of this wood.

GÔS'RÎNGA 瞿室餒伽 or

牛角 lit. cow's horn. A mountain, near Kustana.

GÔVIS'ANA 瞿毗霜那 An

ancient kingdom, the region near Ghundowsee, S. of Moradabad, in Rohilcund.

GRAHAMÂTRIKÂ DHÂRA-

NÎ 佛說聖母陀羅尼經

Title of a translation by Dharmadêva, A.D. 973—981.

GRÎCHMA 漸熱 lit. gradual

heat. The months Djyâichtha and Âchâdha (from the 16th day of the 1st, to the

15th day of the 3rd Chinese moon).

GHRIDHRAKÛTA (Pâli. Ghe-djakabo) 耆闍崛山 or 姑栗陀羅矩吒 or 闍崛山 or 靈鷲山 or 鷲峰山 lit. vulture peak. A mountain (Giddore) near Râdjagriha, famous for its vultures and caverns inhabited by ascetics. where Pis'una, in the shape of a vulture, hindered the meditations of Ânanda.

GRIHAPATI (Singh. Gihî) 揭利呵跋底 or 長者 lit. an elder. A wealthy householder; proprietor.

GRÔSAPAM v. Bhagârâma.

GUHYAGARBHARÂDJA SÛTRA 佛說秘密相經 Title of a translation (A.D. 980—1,000) by Dânapâla.

GUHYASAMAYAGARBHARÂDJA SÛTRA 佛說秘密三昧大教王經 Title of a translation (A.D. 980—1,000) by Dânapâla.

GUṆA 求那 or 塵 lit. atom, or 作者 lit. the active principle. Nature, looked upon as an active principle, operating in the Chaḍâyatanas. A term of the heretical Saṁkhya philosophers, designating 3 stages of evolution, 3 worlds, 3 forces, the

interaction of which is the cause of all variation in the forms of existence.

GUṆABHADRA 求那跋陀羅 or 德賢 lit. virtuous sage. (1.) A follower of the Mahîs'âsakâh in kapis'a (2.) A Brâhmana of Central India, translator (A.D. 435—443) of some 78 works.

GUṆADA 功德施 Author of 金剛般若波羅蜜經破取著不壞假名論 Vajra pradjñâparamitâ sûtra s'âstra, translated (A. D. 683) by Divâkara.

GUṆAMATI 瞿那末底 or 德慧 lit. goodness and wisdom. A native of Parvata, who lived at Vallabhi, a noted antagonist of Brahminism, author of the 隨相論 Lakchanânusâra s'âstra, translated (A. D. 557—569) by Paramârtha.

GUṆAPRABHA 瞿拏鉢刺槃 or 德光 lit. light of goodness. A native of Parvati, who deserted the Hinâyâna for the Mahâyâna School, assailed the former in many tracts, and composed the Tattva satya and other s'âstras. Burnouf identifies him with Gunamati.

GUṆARATNA SAṆKUSUMITA PARIPRITCHCH'Â

- 功德寶華敷菩薩會 Title of a translation by Bodhiru-tchi, A.D. 618—907.
- DUNAVARMAN 求那跋摩 or 功德鎧 lit. armour of merit and goodness. A prince of Kubhâ (Cashmere), translator (about 431 A. D.) of 10 works.
- GUṆAVRIDDI 求那毗地 or 德進 lit. advance of goodness. A S'ramaña of Central India, translator (A. D. 492—495) of 3 works.
- GURUPÂDAGIRI v. Kukku-ṭapâdagiri.
- GURDJDJARA 瞿折羅 An ancient tribe (which subsequently moved S. and gave the name to Gujerat) and kingdom, in southern Râdj-pootana, around Barmir.
- H.
- HAHAVA v. Ababa.
- HÂIMAVATÂḤ 醯摩跋多部 or 雪山住部 lit. School of dwellers on the snowy mountains. A subdivision of the Mahâsaṃghikâḥ School.
- HAKLENAYAS'AS 鶴勒那夜奢 A Brâhmana, born in the palace of the king of Tukhâra. He divided himself into 1,000 individuals but made all the others invisible by his own splendour. When 22 years old, he became a hermit, and when 30 years old, having become an Arhat, he transported himself miraculously to Central India where he laboured (until A. D. 209) as the 23rd patriarch under the name Padmaratna.
- HAMI 哈密 or 伊吾盧 An ancient kingdom and city, N. E. of lake Lop.
- HANDJNA 韓若 A city somewhere in India, the birth-place of Rêvata.
- HAÑSA SAMĀGHÂRÂMA 互娑伽藍 or 鴈伽藍 lit. wild goose monastery. A monastery on Indras'ilâguhâ, the inmates of which were once saved from starvation by the charitable self-sacrifice of a wild goose.
- HARALI 褐刺禱 A fabric of the finest down.
- HARCHA VARDDHANA 曷利沙伐彈那 or 喜增 lit. increase of joy. Name of kink of Kanyâkubdja, protector of Buddhists (A. D. 625).
- HÂRITÎ or Aritî (Tib. Hphrog ma) 阿利帝 or 阿利底 or 鬼子母 lit. mother of demons. A woman of Râdjagriha who, having sworn to devour every baby in the place, was reborn as a Rak-chasî and, having given birth to 500 children, devoured one every day, until she was

converted by S'âkyamuni and became a nun. Her image is now in every nunnery.

HARIVARMAN 訶梨跋摩

A native of India, author of the **成實論** Satyasiddhi s'âstra, translated (A. D. 407—418) by Kumâradjiva.

HASARA 鶴薩羅 The 2nd capital of Tsâukûta, perhaps the modern Guzar on the Helمند.

HASAT 肘 lit. fore-arm. The 16,000th part of a yôdjana.

HASTIGARTA 象墮阬 lit. the ditch (formed by) the elephant's fall. A monument of S'âkyamuni's power in flinging aside a dead elephant put in his path by Dêvadatta.

HASTIKAKCHYÂ SÛTRA. Title of two translation viz. **佛說象脰經** by Dharmamitra, A. D. 420—479, and **佛說無所希望經** by Dharmarahcha, A. D. 265—316.

HASTIKÂYA 象軍 lit. the elephant corps (of an Indian army).

HAYAMUKHA v. Ayamukha.

HELMEND 羅摩印度 A river, rising in Afghanistan and falling into lake Hamoon.

HÊTUVÂDAPÛRVA STÂVIRÂH 醯梵婆拖部 or 因論先上座部 lit. the first

School of the Stavirâs treating of the cause, or Hêtuvâdâh 因論部 lit. the School which treats of the causes. A subdivision of the Sarvâstivâdâh.

HÊTUVIDYÂ S'ÂSTRA 因明論 lit. the treatise explaining the causes. One of the Prntcha vidyâ s'âstras, a tract on the nature of truth and error.

HE VADJRA TANTRA 佛說大悲空智金剛大教王儀軌經 Title of a translation by Dharmarakcha, A.D. 1004—1058.

HIDDA 醯羅 A city (perhaps the modern Killa Assen, Lat. 34° 13 N. Long. 68° 40 E.) on a mountain on which S'âkyamuni, in a former life, sacrificed himself to save Yakchas.

HIMATALA 呬摩怛羅 or 雪山下 lit. below the snowy mountains. An ancient kingdom under a S'âkya ruler (A.D. 43), N. of the Hindookoosh, near the principal source of the Oxus.

HIMAVAT (Siam. Himaphant) 雪山 lit. snowy mountains. The Himalaya, Hindookoosh, and other mountains N. of India.

HÎNAYÂNA 小乘 lit. the small conveyance, i.e. the simplest vehicle of salvation. The primitive form of the

Buddhist dogma, the first of the 3 phases of development through which the Buddhist system passed (v. Triyâna), corresponding with the first of the 3 degrees of Arhatship (v. S'rāvaka). The characteristics of the Hīnayāna School, of which the Chinese know 18 subdivisions, are the preponderance of active moral asceticism and the absence of metaphysical speculation and mysticism.

HĪNAYĀNĀBHIDHARMA 小乘阿毗達磨

or 小乘論 The philosophical canon of the Hīnayāna School, now consisting of about 37 works, the earliest of which, the 分別功德論 Guṇanirdēs'a s'āstra, was translated into Chinese, A.D. 25—220.

HĪNGU 興瞿 Assa foetida, a noted product of Tsâukûta.

HIRAṆYA PARVATA 伊爛拏鉢伐多

or 伊爛拏 An ancient kingdom, noted for a volcano being near its capital (the present Monghîr, Lat. 25° 16' N. Long. 86° 26' E.)

HIRAṆYAVATĪ or Hiranya or Adjitavatī 尸賴拏伐底

or 尸離刺拏伐底 or 阿利羅跋提 or 阿持多伐底 explained by 無勝 lit. invincible, or by 金沙跋提 lit. gold sand Vatî or by

跋提河 lit. the river Vatî. A river rising in Nepaul and flowing past Kus'inagara, the modern Gandakî or Gunduck. Chinese texts confound it with the Nâirandjana.

HOMA 鶴秣 A city (perhaps the modern Humoon) on the eastern frontier of Persia.

HOSNA or Ghazna 鶴悉那 the capital of Tsâukûta (q. v.), the modern Ghuznee.

HRI 紇哩 explained by 心 lit. the heart. A mystic sound, used, in sorcery and litanies accompanied with mudrâ manipulations, to comfort the souls of the dead.

HROSMINKAN or Semenghân 紇露悉浪健 An ancient kingdom, the region of Koondooz, Lat. 35° 40' N. Long. 68° 22' E.

HUCHKARA 護瑟迦羅 A city of Cashmere, the modern Uskar, on the Behat.

HUDJIKAN 胡實健 An ancient kingdom, S. W. of Balkh, the region of Djuzdjân, Lat. 35° 20' N. Long. 65° E.

HUMI 護密 A tribe of Tamasthiti.

HUPIÂN 護茲那 The ancient capital of Urddhasthâna, N. of Cabul.

I.

ĪCHADHARA (Pāli. Īsadhara. Singh. Ishadhara. Siam. Tsinthon. Tib. Sciol darin) 伊沙陀羅 or 伊沙馱羅 explained by 持軸 lit. hing-ing on a pivot, or by 持轉 lit. revolving. A chain of mountains whose peaks resemble linchpins. The second of the 7 concentric circles of mountains surrounding the Mēru.

IKS'VĀKU VIRUDHAKA or Vidéhaka (Singh. Amba or Okkaka. Tib. Bhu ram ching pa hphgsskyespo) 懿師魔 (Is'ma) or 甘蔗王 (Kama king). A descendant of Gautama (q. v.), the last king of Pôtala of the Kama (god of love) dynasty. When he heard that his four sons, whom he had banished for the sake of a concubine, refused to obey his summons to return, he exclaimed 釋迦 (S'ākya), meaning to say, 'is it possible'? Thenceforth his descendants were called the race of S'ākya.

INDRA (Siam. Phras in. Tib. Dvango or Bdosogs or Kaus'ika. Mong. Khurmusda kutchika or Khurmusda tegri) 因陀羅 explained by 帝 lit. supreme ruler, or by 王 lit. ruler. A popular god of Brahminism, adopted by Buddhism as representative

of the secular power, protector of the church, but as inferior to any Buddhist saint. Further particulars see under S'akra, Sakchi, S'atamanya, Traiyastrims'as, Vadjra.

INDRADHVADJA 帝相 lit. image of Indra. A fictitious contemporary of S'ākya, being Buddha of the S. W. of our universe, an incarnation of the 7th son of Mahābhidjā dñānā bhībhū.

INDRANĪLAMUKTĀ 因陀羅尼羅目多 explained by 帝 (Indra) 青 (azure) 珠 (pearl). i.e. a blue pearl called Indra (because it is the lord of pearls). A fabulous jewel forming the basis of the throne of Indra (v. Nyagrōdha).

INDRAS'ĀILAGUHĀ 因陀羅勢羅窠訶 explained by 帝釋窟 lit. the cavern of S'akra, or by 小孤石山 lit. the mountain of small isolated rocks. A cavernous mountain with rock temple, near Nālanda.

INDRYA or Pantcha Indryāni (Pāli. Indrayas) 五根 lit. 5 roots, explained by 發生 lit. productive of life. One of the 37 Bodhi pakchika dharma, 5 positive agents producing sound moral life, viz. (1.) faith v. S'raddēndriya,

(2.) energy v. Viryêndriya, (3.) memory v. Smritîndriya, (4.) ecstatic meditation v. Samadhîndriya, (5.) wisdom v. Pradjñêndriya. These 5 Indriyas differ from the 5 Balas (v. Balâ) only by being, in the latter case, viewed as negative moral agents preventing the growth of evil.

INDU 印度 (Indu) or 印特伽 (Indica sc. regio) or 身毒 (Sindhu, Scinde) or 賢豆 (Hindu) or 天竺 explained by 月 lit. the moon (sc. because the saints of India illumine the rest of the world), or 因陀羅婆他那 (Indravadana) explained by 主處 lit. the region (guarded by) Indra. General term for India which is described as resembling, in shape, the moon at her half, measuring 90,000 *li* in circumference, and placed among other kingdoms like the moon among the stars. See also Djambudvîpa.

INDU DHARMA ÂRANYA v. Dharmarakcha.

INDUS v. Sindh.

INVAKAN or Khavakan or Avakan (Afgân) or Vakhan 淫薄健 or 劫薄健 or 阿薄健 or 薄健 An ancient kingdom, the S.E. of Afghanistan, the original home of

the Afghans.

IS'ANAPURA (lit. city of S'iva) 伊賞那補羅 An ancient kingdom in Burmah.

ISCHKESCHM 訖栗瑟摩 An ancient kingdom near the principal source of the Oxus.

ISFIDJAB 白水城 lit. the white river city. A city in Turkestan, on a small tributary of the Jaxartes.

ISKARDU v. Khas'a.

ÎS'VARA 伊葉波羅 or 伊溼伐羅 or 自在 lit. independent existence (sovereign). (1.) A title given to S'iva, Avalôkitês'vara and other popular deities. (2.) A S'ramaña of the West, who made (A.D. 426) a translation (lost since 730 A. D.) of the Samyuktâbhidharma hridayas'âstra. (3.) A bhikshu of India, commentator of 菩提資糧論 a s'âstra by Nâgârdjuna, translated (A. D. 590—616) by Dharmagupta.

IS'VARADÊVA 自在天 lit. sovereign dêva. (1.) A name of S'iva. (2.) A deity revered by the Pâmsupatas.

ITTYUKTAS or Itivrittakam 伊帝目多 or 伊帝目多伽 explained by 本事 lit. original events. One of the 12 classes of Buddhist literature, biographical narratives.

K.

KACHANIA 屈霜你迦 An ancient kingdom, W. of Samarkand, near Kermina.

KĀCHAYA 濁 lit. corruption.

There are 5 spheres of corruption, viz. (1.) the kalpa (劫) or existence of any universe, (2.) doctrinal views (見), (3.) miseries of transmigration (煩惱), (4.) universal life (衆生), and (5.) destiny (命).

KACHĀYA 迦羅沙曳 or 袈裟 explained by 染色衣 lit. dyed garments. The clerical (coloured) vestments.

KACHGAR 佉沙 or (after the name of the capital) 疏勒 An ancient kingdom (Casia regio), the modern Cashgar.

KADJĪNGARA or Kadjiṅga or Kadjūghira (Pāli. Kadjan-ghêlé) 羯蠅揭羅 or 羯殊曷祇羅 An ancient kingdom, in Agra province, near Farakabad, the modern Kadjeri.

KAKUDA KĀTYĀYANA 迦旃延 One of 6 Brahmins who opposed S'akyamuni, called Kabandhin Kātyāyana in the Upanishads of the Atharvavêda.

KALA 時 lit. a season. A division of time, 4 hours.

KALANTAKA v. Karaṇḍaka.

KALĀNUSĀRIN 細末堅黑旃檀 lit. Tchāṇḍana (yielding) a hard black dust. A species of sandalwood (Styrax benzoin).

KĀLAPINĀKA 迦羅臂拏迦 A city of Magadha, near Kulika, S. of Bahar.

KĀLARUTCHI 彊梁婁至 or 眞喜 lit. true joy. A S'ramaṇa of the West, who (A. D. 281) translated one sūtra.

KĀLASŪTRA (Siam. Kalasuta) 黑繩 lit. black ropes. The second of 8 hells where the culprits are loaded with heatedochains.

KALAVIṆḠKA or Kuravikaya 迦陵頻伽 or 羯羅頻伽 or 迦陵毗伽 or 歌羅頻伽 or 好音鳥 lit. sweet voiced bird, or 仙鳥 lit. immortal bird. The Cuculus melan leucus.

KĀLAYAS'AS 晝良耶舍 or 時稱 lit. ever famous. A S'ramaṇa of the West, translator (A.D. 442) of 2 works.

KALIṆGA 羯陵伽 An ancient kingdom, S. E. of Kōs'ala, a nursery of heretics; the modern Calingapatam.

KALIRĀDJA 羯利王 or 歌利王 or 加利王 or 迦藍

浮 or 鬪諍王 lit. the quarrelsome king. A king of Magadha (reborn as Kâundinya), converted by the stoicism displayed by Kchântirichi when the latter's hands and feet were cut off, owing to the king's concubines having visited the richi's hermitage.

KÂLODAKA 迦羅留陀伽 or 時水 lit. time (kâla) water (udaka). A S'ramana of the West, translator (A.D. 383) of one work.

KÂLÔDÂYIN 迦留陀夷 or 迦留陀夷 or 黑光 lit. (a man with a face of) black lustre. A disciple of S'âkyamuni, to be reborn as Samantaprabhâsa.

KALPA (Pâli. Kappa. Tib. Bskalpa. Mong. Galab) 劫波 or 劫波簸陀 or 劫 explained by 大時分 lit. a great period (not to be reckoned by months and years). A period during which a physical universe is formed and destroyed. There are great kalpas (大劫) and small kalpas (小劫). Every great kalpa or mahâkalpa (Pâli. Mahakappa. Siam. Mahakab. Tib. Bskal pa cen po), or period elapsing from the moment when a universe is formed to the moment when another is put in its place, is divided into 4 Asaṃkhyêa kalpas (v. Vivart-

ta, Vivarttasiddha, Samvartta, Samvarttasiddha), corresponding with the 4 seasons of the year and equal to 80 small kalpas or 1,344,000 years. Every small kalpa or Antara or interim kalpa (Singh. Antahkalpaya. Tib. Bar gyi bskal pa. Mong. Saghoratu or Sabssarum or Dumdadu Galab) is divided into a period of increase (增劫) and decrease (減劫). The former (Tib. Bskalpa bzang po), successively ruled by 4 Tchakravartis, called kings of iron, copper, silver and gold, is divided into 4 ages (iron, copper, silver, gold), during which human life gradually increases to 84,000 years and the height of the human body to 84,000 feet. The kalpa of decrease (Tib. Bskal pa ngan pa) is divided into 3 periods (三災) of distress (viz. pestilence, war, famine), during which human life is reduced to 10 years and the height of the human body to 1 foot. There is another distinction of 5 kalpas, viz. (1.) the interim (Antara) kalpa, divided, as above, into a period of increase and decrease; (2.) the kalpa of formation v. Vivartta; (3.) the kalpa of continued existence v. Vivarttasiddha; (4.) the kalpa of destruction, v. Saṃvartta; (5.) the kalpa of continued destruction v. Saṃvarttasiddha; (6.) the great kalpa v. Ma,

hākalpa. A third division gives, (1.) Antara kalpas (別劫), (2.) Vivartta kalpas (成劫), (3.) Saṃvartta kalpas (壞劫), and (4.) Mahākalpas (大劫). A fourth division gives, (1.) Antara kalpas (小劫) of 16,800,000 years, (2.) Middling kalpas (中劫) of 336,000,000 years, (3.) Mahākalpas of 1,344,000,000 years.

KĀMA v. Māra.

KĀMADHĀTU or Kāmalōka or Kāmāvachara (Tib. Dod pai khsma) 欲界 lit. the region of desire. (1.) The first of the Trāilōkya, the earth and the 6 Dēvalōkas, constituting the physical world of form and sensuous gratification. (2.) All beings subject to metempsychosis on account of the immoral character of desire.

KAMALADALA VIMALA NAKCHĀTRA RĀDJA SAMKUSUMITĀBHIDJŅA 淨華宿王智佛 lit. the king of the constellation (called) pure flower and Buddha of wisdom. A fictitious Buddha, to appear in Vai-rōtchana ras'mi praṭimandita.

KĀMALAŅKĀ 迦摩浪迦 An ancient kingdom, in Chit-tagong, opposite the mouth of the Ganges,

KAMALAS'ĪLA 迦摩羅什

羅 A native of India (contemporary of Padmasambhava) who opposed the Mahāyāna School in Tibet.

KAMAPŪRA 迦摩縷波 An ancient kingdom, the modern Gohati, in western Assam.

KAMBALA 頗鉢羅 A fabric of fine wool.

KĀMKARA 甄迦羅 A numeral, equal to 10,000,000,000.

KANADĒVA 迦那提婆 A native of southern India, a Vais'ya by birth, disciple of Nāgārdjuna; laboured (B. C. 212—161), in Kapila and Pātaliputra, as the 15th Indian patriarch, a great opponent of heretics.

KANAKA 羯尼迦 or 羯尼 The Butea frondosa. See also Palās'a.

KANAKAVARŅA PŪRVAYOGA SŪTRA 佛說金色王經 Title of a translation (A. D. 542) by Gautama Pradj-ñārutchi.

KANAKAMUNI (Pāli Konāgama-na. Siam. Phra Kōnakh-am. Tib. Gser thub. Mong Altan tchidaktchi) 迦諾迦牟尼 or 拘那含牟尼 explained by 金寂 lit. a recluse (radiant as) gold A Brahman of the Kās'yapa family, native of Subhanavati, the 2nd of the 5 Buddhas of the Bhadrā kalpa, the 5th

of the 7 ancient Buddhas, who converted 30,000 persons when human life lasted 30,000 years.

KANDAT 昏馱多 The capital of Tamasthiti, the modern Kundoot, 40 miles above Ishtrakh.

KANICHKA 迦膩色迦 or 迦膩伽王 A king of the Tochari, conqueror of a great part of India, patron of Buddhism, who built the finest stūpas in the Punjab and in Cabulistan. He reigned, B.C. 15 to 45 A.D., when the 3rd (or 4th) synod met in Cashmere and revised the canon finally.

KANTAKANAM AS'VARÂ-DJA (Singh. Kantaka) 驍陟 or 馬王 lit. king of horses. The horse by which S'âkyamuni escaped from home.
KÂNTCHANAMÂLÂ 眞金鬘 lit. (wearing) headgear of pure gold. The wife of Kuṇāla, noted for her fidelity to her disgraced husband.

KÂNTCHÎPURA 建志補羅 or 建志城 The capital of Drâvida, the modern Condjeveram, near Madras.

KANYÂKUBDJA 羯若鞠闍 or 鬪饒彝城 explained by 曲女城 lit. city of hump-backed maidens. A kingdom and city of Central India,

the modern Canouge, where the 1000 daughters of Brahmadata, who refused Mahāvrikcha, became deformed.

KAPÂLIRAS or Kapâladhârinas 迦波釐 explained by 髑髏 lit. (wearing a) headgear of skull bones. A heretical (Shivaitic) sect.

KAPILA 迦比羅 or 赤色仙 lit. the red-coloured richi. The founder of the Sâmkhya (q. v.) philosophy, who, several centuries before S'âkyamuni, composed the heretical 金十七論 Sâmkhyâ-kârikâ bhâchya s'âstra, translated (A. D. 557—569) by Paramârtha.

KAPILAVASTU (Pâli. Kapi-lavattu. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskya ghrong. Mong. Kabilik) 劫比羅伐率堵 or 迦毗羅蘇都 or 迦毗羅瞞率都 or 迦毗羅衛 or 迦毗羅 or 伽毗黎 or 迦夷 or 迦維 explained by 妙德城 lit. city of wonderful virtue or by 黃處 lit. yellow dwelling. An ancient city, birth place of S'âkyamuni, destroyed during the lifetime of the latter, situated (according to Hiu-en-tsang) a short distance N.W. of present Gorucpoor, Lat. 26°46 N. Long. 83°19 E.

KAPIMALA 迦毗摩羅 A native of Patna, 13th

Indian patriarch, teacher of Nâgârdjuna, died (by samâdhi) about A. D. 137.

KAPIN̄DJALA RÂDJA 迦頻

闍羅王 or 雉王 lit. pheasant king. Name of S'âkyamuni, since, in a former life, he appeared as a pheasant (phoenix) to extinguish a conflagration.

KAPIS'A 迦畢試 Ancient

kingdom and city, in the Ghûrbend valley, N. E. of Opian, S. of the Hindoos, where a Han prince was once detained as hostage.

KAPITHA 劫比他 (1.) An-

cient kingdom, also called Saṃkâs'ya, in Central India. (2.) A Bhraman, persecutor of Buddhists, reborn as a fish, converted by S'âkyamuni.

KAPÔTANA 劫布咀那 An

cient kingdom, the modern Kebûd or Keshbûd, N. of Samarkand.

KAPÔTIKÂ SAM̄GHÂRAMA

迦布德伽藍 or 鷓伽藍 lit. pigeon monastery. A vihâra of the Sarvâstivâdâh, where S'âkyamuni, in the form of a pigeon, rushed into a fire to convert a sportsman.

KAPPHIṆA or Kamphilla 劫

賓那 or 劫比拏 explained by 房宿 lit. the constellation Scorpio. A king of

southern Kôs'ala, born in answer to prayer addressed to the regent of Scorpio; a disciple of S'âkyamuni; entered the priesthood as Mahâkaphiṇa; to be reborn as Samantaprabhasa.

KARAṆḌA or Karaṇḍaka or Kalanda (Siam. Karavek) 迦

蘭陀 or 阿蘭陀 or 迦蘭馱迦 or 羯蘭鐸迦 A bird of sweet voice (*Cuculus melanoleucus*), which waked Bimbisara to warn him against a snake.

KARAṆḌAHRADA 迦蘭陀

池 A pond near Karaṇḍa vēnuvana, a favourite resort of S'âkyamuni.

KARAṆḌA VĒNUVANA 迦

蘭陀竹園 The bamboo park (called after the bird Karaṇḍa), dedicated by Bimbisara first to a sect of ascetics, then to S'âkyamuni, for whom he built there the vihâra called Karaṇḍanivasa (Singh. Vêlavana).

KARAṆḌAVYÛHA SÛTRA

佛說大乘莊嚴寶王經 Title of a translation, A. D. 980—1,001.

KARATCHÎ v. Khadjis'vara.

KARAVÎKA or Khadiraka

(Siam. Karavik) 佉得羅柯 or 羯地洛迦 explained by 檣木山 lit. Djambu wood mountain. The 3rd of 7 con-

- centric circles of rocks which surround the Meru; 10,000 feet high; separated by oceans from the 2nd and 4th circles.
- KARCHÂPAṆA** 羯利沙鉢那 or 迦利沙鉢拏 explained by 兩 lit. an ounce. A weight, equal to 80 Rak-tikās or 175 grains.
- KARMA** (Tib. Du byed) 羯摩 or 葛哩麻 explained by 業報 lit. retribution, or by 作法 lit. the law of action, or by 行 lit. action. The 11th Nidāna, the 4th of the 5th Skandhas viz. (the resultant of) moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṃskāra. Karma is that moral kernel (of any being), which alone survives death and continues in transmigration.
- KARMADĀNA** (Siam. Tscho khun balat) 羯摩陀那 or 維那 explained by 知事 lit. expert. The sub-director of a monastery.
- KARMASIDDHA PRAKARA-NA S'ĀSTRA.** Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimokchaprādīna A. D. 541, and 大乘成業論 by Hiuen-tsang, A. D. 681.
- KAMAVARĀṆA PRATISARAṆA** 大乘三聚懺悔經 Title of a translation by Dīnānagupta and Dharmagupta, A. D. 590.
- KARMĀVARĀṆA VIS'UDDHI SŪTRA** 佛說淨業障經 Title of a translation, A. D. 350—431.
- KARMAVIBHĀGA DHAR-MAGRANTHA** 佛說分別善惡所起經 Title of translation (total abstinence tract), A. D. 25—220.
- KARMAYA** v. Tchatur Yōni.
- KĀRMĪKĀḤ** 施設論部 lit. the School of Karma. A philosophical School which taught the superiority of morality over intelligence.
- KARNASUVARĀṆA** (Pāli. Lata) 羯羅孛蘇伐剌那 or 金耳 lit. golden ears. Ancient kingdom in Gundwana, near Gangpoor.
- KARPŪRA** 羯布羅 or 香龍腦 lit. nāga brain perfume. Camphor.
- KĀRTIKA** 迦刺底迦 The 2nd month in autumn.
- KARUṆĀPUNḌARĪKA SŪ-TRA** 悲華經 Title of a translation by Dharmarakcha, A. D. 397—439.

KÂS'Â 迦奢 A kind of grass (Saccharum spontaneum). A broom made of this grass, used by S'âkyamuni, is still an object of worship.

KASA'NNA 羯霜那 A kingdom, 300 li S. W. of Kharis-miga, on the Oxus, the modern Koorshee.

KÂS'APURA 迦奢布羅 A kingdom, probably the country between Lucknow and Oude.

KÂS'Î v. Vârânas'î.

KAS'MÎRA 迦葉彌羅 or 迦溼彌羅 or 迦濕蜜羅 Cashmere, anciently called Kophene (v. Kubhâna), was converted through Madhyantika and became, during Kanichka's reign, the headquarters of northern Buddhism. Here the last synod assembled and hence Buddhism, saturated with Shivaitic ideas and rites, spread to Tibet and thence to China.

KÂS'YAPA v. Mahâkâs'yapa.

KÂS'YAPA BUDDHA (Pâli. Kassapa. Singh. Kasyapa. Siam. Phra Kasop. Tib. Odsrung. Mong. Kasjapa or Gerel zadiktchi) 迦葉波 or 迦葉 explained by 飲光 lit. (one who) swallowed light (viz. sun and moon which caused his body to shine like gold). The 3rd of the 5 Buddhas of the Bhadra Kalpa,

the 6th of the 7 ancient Buddhas, a Brahman, born at Benares. His father was Brahmadata, his mother Dharmavarti (財主), his favourite tree was the Nyagrôdha, his disciples were Tissa (提舍) and Bharadvadja (婆羅婆). He converted 20,000 persons whilst human life lasted 20,000 years. S'âkyamuni was formerly (as Prabhâpâla) his disciple and received from him the prediction of future Buddhahip.

KÂS'YAPAMÂTANGA 迦葉摩騰 or 竺葉摩騰 or 攝摩騰 or 摩騰 (Mâtanga) (1.) A disciple of S'âkyamuni (2.) The same, reborn as a Brâhmana of Central India, famous as an expositor of the Suvarna prabhâsa, followed Mingti's Indian embassy from Tukhâra to China, and translated (A. D. 67), together with Dharmaraksha, the first Sâtra into Chinese, viz. 佛說四十二章經 the Sâtra of 42 Sections.

KÂS'YAPAPARIVARTA. Title of 4 translations (of the same Sâtra), viz. (1.) 普明菩薩會; (2.) 佛遺日摩尼寶經 A. D. 25-220; (3.) 佛說摩訶衍寶嚴經 A.D. 265-420; (4.) 佛說大迦葉問大寶積正法

- KHADGA** 渴伽 or 佉加 or 渴伽 explained by 獨居山林 lit. solitary dweller in forests. The rhinoceros.
- KHADIRA** 竭陀羅 or 劫地羅 or 羯達羅 explained by 櫓山林 lit. timber of the Djambu mountains. The Mimosa catechu. See also Karavika.
- KHADJĪS'VARA** or Katchchēs'vara or Karatchi 竭麟溼伐羅 The capital of Vit-chālapura, the modern Kurachie.
- KHAKKHARAM** or Hikkala 隙葉羅 explained by 錫杖 lit. a staff of tin. The metal wand of the Bhikchu (originally used to knock at the doors).
- KHAN** 可汗 A Mongol term for 'prince.'
- KHARACHAR** or Kutche 庫車 or 屈茨 or 屈支 or 龜茲 Ancient kingdom and city, in eastern Turkestan.
- KHARISMIGA** 貨利習彌迦 Ancient kingdom (Kharizm) on upper Oxus, forming part of Tukhâra.
- KHARÔCHṬHA** 佉盧虱吒 explained by 驢唇 lit. (having the) lips of an ass. Name of an ancient richi.
- KHAS'A** 竭义 An ancient tribe (Kasioi) on the Paropamisus. Others point to Cashmere (Rémusat), Iskardu (Klaproth), Kartchou (Beal).
- KHAVAKAN** v. Invakan.
- KHAVANDHA** 揭盤陀 An ancient kingdom and city, the modern Kartchou, S.E. of Sirikol lake.
- KHOTAN** v. Kustana.
- KHULM** 忽懷 An ancient kingdom and city, between Balkh and Koondooz, near Khooloom.
- KHUSTA** 闊悉多 or 閻悉多 A district of Tukhâra, S. of Talikhan.
- KIKANA** 稽薑那 A district of Afghanistan, the valley of Pishin, now inhabited by the Khaka tribe.
- KIMŚ'UKA** 甄叔迦寶 explained by 鸚鵡寶 lit. the treasure (red as the beak) of the macaw. The Butea frondosa. See also Kanaka.
- KINNARA** (Siam. Kinon. Tib. Miham tchi) 緊那羅 or 非人 lit. not men or 疑神 doubtful (horned) spirits. Demons (dangerous to men), the musicians (represented with horse heads) of Kuvêra.
- KLICHTA MANAS** v. Vidjâna.
- KÔCHA KARAKÂ** v. Adhidharma kôcha karakâ.

LUMBINÎ or Lumbinî or Lavinî or Lambinî (Mong. Lampa) 嵐毗尼 or 龍彌你 or 論民 or 林微尼 or 臘伐尼 or 解脫處 lit. the place of delivery (v. Pratimôkcha). The park in which Mâyâ gave birth to S'âkyamuni, 15 miles E. of Kapilavastu.

M.

MACHA 摩沙 explained by 豆 lit. pea. A weight, equal to 5 Raktikâs 10¹⁵/₁₆ grains (Troy).

MADHAKA or Madhuka 末杜迦 or 末度迦 or 摩頭 explained by 美果 lit. a pleasant fruit. The *Bassia latifolia*.

MADHAVA v. Mâthava.

MADHURA 美 lit. pleasant. A king of Gandharvas.

MADHURASVARA 美音 lit. pleasant sound. (1.) A king of Gandharvas. (2.) A son of Sudhîra and Sumêtra, converted by Ananda.

MADHYAMIKA 中論性教 A School, founded by Nâgârdjuna, teaching a system of sophistic nihilism, which dissolves every proposition into a thesis and its antithesis and denies both.

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MAGADI

by Kumâradjiva, A.D. 384—417, (4.) 佛說孔雀王咒經
 by Saṅghapāla, A. D. 502—557, (5.) 佛母大孔雀明王
 經 by Amoghavadjra, A. D. 618-907, and (6.) 佛說大孔雀咒王經 A.D. 705.

AHÂMUTCHILINDA or Mu-Mtchilinda 摩訶目眞鄰陀
 or 目詣隣陀 or 牟眞鄰陀 or 目支隣陀 or 支隣陀
 explained by 解脫處 lit. place of redemption. (1.) A Nāga king, tutelary deity of a lake (near Gayâ) at which S'âkyamuni engaged 7 days in meditation under his protection. (2.) A mountain (Mahâmutchilinda parvata) and forest surrounding that lake.

MAHANADA v. Mahî.

MAHÂNÂMAN (Singh. Mahanamâ) 摩訶男 A son of Drônôdana rādja, one of the first five disciples of S'âkyamuni.

MAHÂNDHRA or Mahêndrî 大安達羅 or Râdjamahêndri. A city, near the mouth of the Godavery, the present Radjamundry.

MAHÂNÎLA 摩訶尼羅 explained by 大青珠 lit. a large blue pearl. A precious stone, perhaps identic with Indranîla mukta.

MAHÂPARINIRVÂNA SÛT-

RA. I viz. (Dharm 423; (Fah-hi A.D. 2 槃記 tsang, 方等 (5.) 佛 —306.

MAHÂP tamî 摩訶波 大愛: love, o lord of by 衆 commt aunt muni, ted int superic vent; dha ca dars'ar

MAHÂP. SÛTR. 經 A. expoun the M:

MAHÂP. 說 lit pleasu dhisatt

MAHÂP. S'A 大

<p>土經 Title of a translation by Dānapāla A.D. 980—1000.</p>	<p>MAHÂTCTI An ancient mah.</p>
<p>MAHÂSATTVA 媽哈薩督呀 or 摩訶薩埵 The perfected Bodhisattva, as greater (Maha) than any being (sattva) except Buddhas, or as using the Mahâyâna to save other beings.</p>	<p>MAHÂTCTI lit. great China (sty, A.D.</p>
<p>MAHÂSATTVA KUMARA RADJA 摩訶薩埵王子 lit. the great being and royal prince. Title of S'âkyamuni.</p>	<p>MAHÂTÊ great di- king of</p>
<p>MAHÂS'RAMAÑA 大沙門 lit. the great S'ramaņa. Epithet of S'âkyamuni.</p>	<p>MAHÂVÂ doctor of eminent ly of ex- mkyâ a tems.</p>
<p>MAHÂS'RÎ SÛTRA 佛說大吉祥天女十二名號經 Title of a translation by Amoghavadjra, A. D. 746—771.</p>	<p>MAHÂVA KHARA RANI 閣陀羅 translati D. 980-</p>
<p>MAHASTHÂMA or Mahasthanaprapta 大勢至菩薩 A Bodhisattva (perhaps Mâudgalyâyana) belonging to the retinue of Amitâbha.</p>	<p>MAHÂVA ya.</p>
<p>MAHÂSTHÂVIRÂḤ v. Sthâvirâḥ.</p>	<p>MAHÂVA SANNI TVA E SAMÂD</p>
<p>MAHÂTÂPANA v. Pratâpana.</p>	<p>大集 Title of Dharma;</p>
<p>MAHÂTÂRAKA 摩訶怛羅 explained by 道官 lit. officer of the road. An official guide or escort.</p>	<p>MAHÂVA SANNI LA SÛ</p>
<p>MAHÂTCHAKRAVÂLA 大鐵圍 lit. the great iron enclosure. The larger one of the two Tchakravâlas.</p>	<p>賢護經 tion by others,</p>

- Title of 3 translations, viz. (1.) 佛說彌勒下生經 by Kumāradjīva, A.D. 314—417, (2.) 佛說彌勒來時經 A. D. 317—420, and (3.) 佛說彌勒下生成佛經 A.D. 701.
- MAITRĪBALA RĀDJA** 慈力王 lit. the King of strength of affection. A former incarnation of S'ākyamuni, when he shed his blood to feel starving Yakchas.
- MAKARA** 摩竭羅 or 摩竭 A monster shaped like a fish.
- MAKHAI** (Mong. Gobi) 莫賀延 The desert of Gobi. See also Navapa.
- MĀLĀDHARĪ** 持瓔珞 lit. holding a necklace of pearls. A certain Rakchasi.
- MĀLĀGANDHA VILĒPANA DHĀRANA MAṆḌANA VIBHUSA NATTHĀNĀ** 不着香華鬘不香塗身 lit. thou shalt not adorn thyself with wreaths of fragrant flowers nor anoint thy body with perfume. The 8th Sikkhāpada.
- MĀLĀKUTA** 秣羅矩吒 or Malāya 摩賴耶 explained by 光明國 lit. the kingdom of light and brightness. Ancient State on the coast of Malabar, once (A.D. 600) the headquarters of the Nirgranthas.
- MĀLĀKUTADANTĪ** 曲齒 lit. curved teeth. A certain Rakchasi.
- MALASA** 秣羅娑 A valley in the upper Punjab.
- MĀLAVA** or Lāra 摩臘婆 Ancient State in Central India, the present Malva, famous for its heretical sects.
- MALĀYA** v. Mālākuta.
- MALĀYAGIRI** 南海摩羅耶山 (1.) A mountain range S. of Mālākuta. (2.) A mountain on Ceylon with a city (Lafikā) of Yakchas on its summit.
- MALLA** 末羅 explained by 力士 lit. mighty heroes. Epithet of the inhabitants of Kusinagara and Pāvā.
- MALLIKA** 末利 or 摩利 explained by 柰 lit. plum. (1.) The wife of Prasēnadjit. (2.) The narrow leaved Nyctanthes (with globular berries 柰); the flower, now called Casturi (musk) because of its odour.
- MANAS** 意 lit. the mind. The 6th of the Chaḍāyatana, the mental faculty which constitutes man as an intelligent and moral being. See also Vidjāna.
- MĀNASA** or Manasvin 摩那斯 explained by 意流出 lit. efflux of the mind (sc. of

especially in Shansi (China). Fah-hien (A. D. 400) found Mañdjus'ri generally worshipped by followers of the Mahâyâna School, whilst Hiuen-tsang (A. D. 603), who saw at Mathurâ a stûpa containing the remains of Mañdjus'ri's body, connects his worship especially with the Yogâchârya School. It is supposed that Mañdjus'ri lived 250 years after Sâkyamuni's death, i.e. B. C. 293. The Mahâyâna School treated the dogma of Mañdjus'ri as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman, and giving him (as the personified wisdom) the same place in their trias of Bodhisattvas (with Avalokitês'vara and Vadjrapâni) which Brahma occupies in the Indian Trimurti. The Yogâchârya School placed Mañdjus'ri among their seven Dhyâni Bodhisattvas, as the spiritual son of Akchôbhya Buddha, and identified him with Vadjrapâni. A later branch of the Mahâyâna School (一性宗 lit. School of one nature), which asserts that all beings have the same nature as Buddha, claimed Mañdjus'ri as their founder. (2.) The son of an Indian King (circa 968 A. D.), who came to China but was driven away again by the intrigues of other priests.

MAÑDJUS'RÎ BUDDHA -

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MANGALA v. Moṅgali.

MAṆI 摩尼 or 末尼 explained by 無垢 lit. stainless, or by 增長 lit. increasing and enlarging, or by 珠之總名 lit. general term for pearls, or by 如意珠 lit. felicitous pearls. A fabulous pearl (v. *Sapta ratna*) which is ever bright and luminous, therefore a symbol of Buddha and of his doctrines, whilst among Shivaïtes it is the symbol of the Linga. See also *Oṃ maṇi padmê hūm*.

MANOBHIRĀMA 意樂 lit. joy of mind. The realm where *Māudgalyayana* is to be reborn as Buddha.

MANODHATU 眼界 lit. the world of the mind. The mental faculties.

MANODJÑA S'ABDĀBHI GARDJITA 妙音徧滿 lit. replete with wonderful sounds. The *Kalpa* in which *Ānanda* is to reappear as Buddha.

MANODJÑASVARA 樂音 lit. sound of music. A king of *Gandharvas*,

MANORHITA or Manorhata 末斂曷利他 explained by 如意 lit. in conformity (*hita*) with the mind (*manas*), or

Manura 摩拏羅 or 摩奴羅 The 21st (or 22nd) patriarch, author of the *Vibhācha vinaya*, who laboured (until A.D. 165) in Western India and Ferghana; originally an Indian prince, then disciple (or according to *Hiu-en-tsang* the teacher) and successor of *Vasubandhu*.

MANOVIDJÑANA DHĀTU 意識界 lit. the world of mind and knowledge. The sphere of thought.

MANTRA (Tib. *Gsungs sngags*) 曼特羅 or 曼怛 or 滿怛羅 or 捫打勒 or 曼荼羅 explained by 咒 lit. magic spells, or by 神咒 lit. *rid-dhi mantra*. Short magic sentences (generally ending with meaningless Sanskrit syllables), first adopted by followers of the *Mahāyāna* School, then popularized in China by *Vadhrabodhi*. See also *Dhāraṇī*.

MANUCHA KRITYA 人吉庶 (1.) Demons shaped like men. (2.) Domestic slaves, introduced in Cashmere *Madhyantika*.

MANUCHYA (Pāli *Manussa*) 末奴沙 or 摩菟沙 or 摩菟舍南 (*Manuchyānām*. Pāli. *Manussānam*) explained by 人 lit. a man, or by 有意 lit. rational or by 有智慧

lit. intelligent. Human beings, or divine beings in human form.	MARG
MANURA v. Manorhita.	(Pāli A r y Siam 八馬 lit. 8 corre 8 co na). the Arha whic tails ti, S gvāk gvyā Sam karn
MĀRA or Mārarādja Kamadhātu or Papiyān (Siam. Phajaman. Burm. Mat or Manh. Tib. Bdqdsdig tchan or Hdodpa. Mong. Schimnus) 魔羅 or 末羅 explained by 殺者 lit. the murderer, or by 障礙善 lit. obstructing and hindering virtue, or by 破壞善 lit. destroying virtue; or 摩王 Māra rādja; or 波旬 explained by 惡愛 lit. sinful love; or 波卑夜 Papiyān, explained by 欲界王 lit. Kāmadhātu rādja. The god of lust, sin and death, represented with 100 arms and riding on an elephant. He resides, with the Mārakāyikas, in Paranirmita vas'avartin on the top of Kāmadhātu. He assumes various monstrous forms, or sends his daughters, or inspires wicked men (like Dēvadatta, or the Nirgranthas) to seduce or frighten saints on earth.	MĀRG 地終 8—1 ghar MĀRG The (9th MĀRĪ 支 sātv In the ring Sūry kās'y Chin of liq and agair Quee Motl and
MĀRA KĀYIKAS 魔民 lit. the subjects of Māra, or 魔子 魔女 lit. sons and daughters of Māra. Māra's subordinates.	
MARDJAKA 阿梨樹 A tree (perhaps a banyan) which splits into 7 pieces when felled.	

lion's intelligence. Epithet given to men of superior talent.	說 tran cha,
MÂTRIGRÂMA (Pâli. Mâtugâmâ) 摩呬理伽羅摩 explained by 母邑 lit. mother city. The female sex.	MAYI 摩 the the Hur
MÂTRIKÂ (Tib. Yum or Ma mo) 摩呬里迦 or 摩德理迦 or 摩德勒伽 or 摩夷 explained by 行母 lit. the mother of karma. Abhidharma lit. the mother of karma. The Abhidharma piṭaka, so called because it explains how karma (q. v.) 'is the productive mother of fresh karma.'	MAYI or 子 A fa yam fami such whic pow
MÂTRITCHETA 摩唎哩制吒 A native of India, author of the Buddhastotrârdhas'ataka 一百五十讚頌 translated A.D. 708.	MÊGI RAI king bolt duri na, call s'an
MATUTA TCHANDÎ 黑齒 lit. black teeth. A certain Rakchasi.	MÊGA clou Bud univ the djân
MÂUDGALAPUTTRA or Mâudgalyâyana v. Mahâmâudgalyâyana .	MÊGI
MÂYÂ v. Mahâmâyâ .	在 clou who an son nâb
MÂYÂ DJÂLAMAHÂTANTRA MAHÂYÂNA GAMBHÎRA NÂYA GUHYA PARASI SÛTRA 佛說瑜加大教王經 Title of a translation, A. D. 982—1001.	MÊRI
MÂYOPAMA SAMÂDHI 佛	MÊRI 須

MRIGADĀVA (Singh. Isipatana. Burm. Migadawon) 鹿野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varānas'i, favoured by S'āk-yamuni now; Sāraṅganātha near Benares.	阡 or dh MŪJ th. cie In th
MRIGALA 蜜利伽羅 explained by 鹿 lit. deer, or by 鹿王 lit. king of deer (Mrigarādja). Epithet of S'āk-yamuni and of Dêvadatta (each having been a deer in a former life.	MŪJ S' — of 90
MUDGA 胝豆 lit. Tartar lentil. Phaseolus mungo.	MŪJ K' 根 頌 of ya.
MUDRĀ (Tib. Pad sskor) 木得羅 or 目帝羅 or Mahāmudrā 馬曷木得羅 explained 法印 lit. the seal of the law. A system of magic gesticulation, consisting in distorting the fingers so as to imitate ancient Sanskrit characters of supposed magic efficacy; a product of the Yogâchārya School.	MUN MUN of 吉 sto la,
MUHŪRTA 牟呼栗多 A period of 18 minutes.	MUN Me
MUKTA (Pāli. Muttā. Tib. Mutig). 目多 Jewels, especially pearls.	Vi (sa
MŪLĀBHIDHARMA S'ĀS-TRA 根本阿畏達摩論 A philosophical treatise of the Mahāsaṃghikāh.	MUN A the dal
MŪLAGRANTHA 慕羅健	MUF Mu

Sûtras and biographies of Buddha mention Nâgas, who washed Buddha after his birth, conversed with him, protected him, and guarded the relics of his body. Chinese Buddhists view mountain Nâgas as enemies of mankind, but marine Nâgas as piously inclined. Whilst the Burmese confound Dêvas and Nâgas, the Chinese distinguish them sharply. According to an ancient phrase (龍天八部 lit. Nâgas, Dêvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dêvas, Nâgas, Raketas, Gandharvas, Asuras, Garûdas, Kinnaras, Mahorâgas. See also Sâgara, and Virupakcha.

NÂGAHRADA 龍池 lit. dragon-tank. General term for all sheets of water, viewed as dwellings of Nâgas.

NÂGARÂDJA 龍王 lit. dragon king. Epithet of all guardian spirits of waters, many of whom are believed to have been converted and embraced monastic life.

NÂGARAHÂRA or Nâgara
 那揭羅喝羅 or 囊哦羅
 賀羅 or 那竭 Ancient kingdom and city (Dionysopolis), 30 miles W. of Jel-lallabad, on the southern bank of the Cabul river.

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and form. One of the 12 Nidāna, signifying the unreality of both abstract notions and material phenomena.

NANDA (Tib. Dgabo) 難陀 explained by 善觀喜 lit. joy of virtuous views. (1.) A Nāga king (Singh. Nando pannanda). (2.) A person called Sundarananda. (3.) The girl Nandā (Singh. Sujata) who supplied S'ākyamuni with milk. See also Bala.

NANDĀVARTAYA or Nandyāvarta (Pāli. Nandiyavatta) 難提迦物多 explained by 右旋 lit. rotating to the right. A conch with spirals running to the right, a mystic symbol of good omen.

NANDI 竺難提 or 喜 lit. joy. A grihapati of the West, translator (A. D. 419) of 3 works.

NANDIMITRA 難提蜜多羅 Author of the 撰集三藏及雜藏傳 translated A. D. 317—420.

NARADATTA v. Katyāyana.

NĀRAKA (Pāli. Miraya. Siam. Narok. Burm. Niria. Tib. Myalpa. Mong. Tamu) 捺落迦 explained by 人 (nara) 惡 (ka), lit. men's wickedness, or by 不可樂 lit. unenjoyable, or by 苦器 lit. instruments of torture; or 泥黎

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thousand <i>li</i> S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon coconuts.	作 ne to S'
NARMMADÂ 耐秣陀 The river Nerbudda, forming the southern frontier of Barukatchéva.	NÂY gu ya Ar Se
NAS'AS'ATA or Basiasita 婆舍斯多 A Brahman of Kubhá who became the 25th patriarch (in Central India) and died (A. D. 325) by samâdhi.	NEM mi 民 by gra
NATCHTCHAGÎTA VÂDITA VISUKADASSANÂ VÊRAMANÎ 不歌舞倡伎不往觀聽 lit. thou shalt not take part in singing or dancing in musical or theatrical performances, nor go to look on or listen. The 7th of the 10 S'ikchâpada.	fisl fisl hea sev ran whi
NAVADÊVAKULA 納縛提 槃矩羅 An ancient city (now Nohbatgang) on the Ganges, a few miles S. E. of Kanyâkûbdja.	NÊP' kin Kh Chi gan anc tool stat and as wel
NAVAMÂLIKÂ 那婆摩利 explained by 雜花 lit. variegated flowers. A perfume used for scenting oil. See Malika,	NICH no vex sior stat
NAVAPA 納縛波 or 鄯善 now called 關展 (Pidjan). An ancient kingdom on the eastern border of Gobi. See Makhai.	NICH 關 Cre Ch prie
NAVASAMGHÂRÂMA 納縛	

NIRMĀNARATI (Pāli. Nimmanaratti. Siam. Nimmanaradi. Tib. Hphrul dga) 尼摩羅天須蜜羅天 or 化樂天 or 樂變化天 lit. *dévas* who delight in transformations. The 5th Dévaloka, situated 640,000 *yôdjanas* above the Mêru. Life lasts there 8,000 years.

NIRUKTI v. Pratisaṃvid.

NIRVĀṆA (Pāli. Nibbāna. Siam. Niphan. Burm. Neiban. Tib. Mya ngan las hda pa i.e. separation from pain. Mong. Ghassalang etse angkid shirakasan i.e. escape from misery) 涅槃 or 泥洹 explained by 離生滅 lit. separation from life and death (i.e. exemption from transmigration), or by 出離煩惱 lit. escape from trouble and vexation (i.e. freedom from passion, *Klēs'a nirvāna*), or by 圓滿清淨 lit. absolutely complete moral purity, or by 滅盡一切習氣 lit. complete extinction of the animal spirits, or by 無爲 lit. non-action. (1.) The popular exoteric systems agree in defining Nirvāṇa negatively as a state of absolute exemption from the circle of transmigration, as a state of

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Buddhists from later Hindooism (a standing for Vishnu, ū for Shiva and m for Brahma) and introduced in China by the Yogâchârya School.	pati the cold lotu
ÔM MANI PADMÊ HÛM	PADM loki
唵摩呢八爾吽 or 菴乚 呢必滅堪 explained by 藏 字能辟邪鎮煞 lit. Tibetan characters able to ward off noxious influences. A set of six Sanskrit sounds (lit. thou jewel in the lotus, hûm!) of mystic and magic import, used in prayers and in sorcery, inscribed on amulets, cash, tombstones and at the end of books, and (especially in Tibet) most commonly ad- dressed to Avalokitês'vara. These 6 syllables are some- times applied to the 6 gâti and to the 6 pâramitâ. They are more popular in Tibet than in China where another set of 6 syllables (南無阿 彌陀佛 namaḥ Amitâbha) is largely used in the same sense.	PADM The ript dha PADM or 𑖦 peaḥ PADM yas' PADM Pad yan lit. teac (Urṣ 乞 ^𑖦 lde-l (A. of n tura fonn
P.	
PADMA 波頭摩 or 波曇摩 or 波暮 or 鉢特忙 or 鉢 特摩 explained by 赤蓮花 lit. red lotus flowers. (1.) The waterlily, lotus, nym- phaea, and specially the rose coloured species (Nelumbium speciosum). (2.) A symbol of Buddhaship, s. a. Rakta-	PADM dhis 菩 ^𑖦 vaip PADM Bod S'âk of S as I

<p>fect organs; (2.) Irs'âpandakas 伊利沙般荼迦 who are impotent except when jealous; (3.) Chandakas 扇荼迦 whose organs are incomplete; (4.) Pakchapandakas 博义般荼迦 who are for half a month males and for half a month females; (5.) Runapandakas 留拏般荼迦 who are emasculated males.</p>	<p>expla empt ness lit. expla empt tivity lit. i ed k from PAÑTC Indry</p>
<p>PANDITA (Tib. Pan-shen) 班彌達 A title (scholar, teacher), given to learned (especially Tibetan) priests.</p>	<p>PAÑTC chây PAÑTC</p>
<p>PĀNINI 波你尼 A Brahman (B.C. 350) of S'âlâtula, editor of the Vyākaraṇam, author of a Sanskrit grammar.</p>	<p>lit. 五重 dranc fectio (2.) 卍 ishnes (5.) 卐 these 5 virt</p>
<p>PAÑTCHĀBHIDJÑĀ (Singh. Pancha abignya. Tib. Phung-po) 五神通 lit. five supernatural talents. See under Abhidjñā.</p>	<p>PAÑTC TCHĀ (1.) 卐 who f Kanic of the bhâch</p>
<p>PAÑTCHA DHARMA KĀYA 五分法身 lit. the spiritual body in five portions. Five attributes of the Dharma kāya, viz., (1.) 戒 lit. precept, explained by 超色陰 exemption from all materiality (rūpa), (2.) 定 lit. tranquillity, explained by 超受陰 exemption from all sensations (vēdanā), (3.) 慧 lit. wisdom,</p>	<p>PAÑTC 毗荼 the I after i</p>

羅陀 Gunarata. A S'ramana of Udjayana, translator (A. D. 548—569) of some 50 works.

PARA MÂRTHA DHARMA VIDJAY ASÛTRA. Title of 2 translations, viz., 佛說第一義法勝經 by Gautama Pradjñarutchi (A. D. 534—550), and 佛說大威燈光僊人間疑經 by Dijnānagupta (A.D. 586).

PARAMÂRTHA SAMVARTI SATYA NIRDES'A SÛTRA. Title of 3 translations, viz. (1.) 佛說文殊師利淨律經 by Dharmarakcha (A.D. 289), (2.) 清淨毗尼方廣經 by Kumâradjiva (A.D. 301—409), and (3.) 寂調音所問經 A.D. 420—479.

PARAMÂRTHA SATYA S'ÂSTRÂ 勝義諦論 A work by Vasubandhu.

PÂRAMITÂ 波羅蜜多 or 六度 lit. 6 means of passing (to Nirvâna), explained by 到彼岸 lit. arrival at the other shore (i.e. at Nirvâna), but with the note, "it is only Pradjñâ (the 6th virtue) which carries men across the Sañsâra to the shores of Nirvâna." Six cardinal virtues, essential to every Bodhisattva, but representing general-

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with difficulty. As a Bhikshu, he swore to remain lying on his side till he had mastered the 6 Abhidjñas and 8 Páramitás. He is counted as the 9th (or 10th) patriarch (died B.C. 36).

PARVATA 鉢伐多 or 鉢羅伐多 Ancient province and city of Tchêka, 700 li N. E. of Múlusthánipura, perhaps the modern Futtipoor (between Multan and Lahore).

PARVATÎ s. a. Bhîmá.

PARYAÑGKA BANDHANA 結跏趺坐 or 跏趺坐 A sacred phrase; binding a cloth round the knees, thighs and back, as seated on the hams.

PÂRYÂTRA 波里衣多羅 Ancient kingdom (now Birat, W. of Mathurá), a centre of heretical sects.

PÂS'UPATAS v. Pâm's'upatas.

PÂṬALA or Pâtali (Tib. Skyanar) 波羅羅 or 波吒釐 explained by 熏花樹 lit. a tree whose flower emit steam or by 女婚樹 lit. the tree of the son-in-law. The *Bignonia suave olens* (trumpet flower).

PÂṬALIPUTTRA or Kusumapura (Tib. Skya nar gyi bu) 波吒梨耶 or 巴蓮弗 or 熙蓮弗 or 波吒釐子城

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<p>The island of Pootoo (near Ningpo), a centre of the worship of Kwanyin (v. Avalokitês'vara). (4.) The three-peaked hill near Lhassa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama (who is an incarnation of Avalokitês'vara). (5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."</p>	<p>部 PRAL 多; the of t whic seve to l fere some Stûp</p>
<p>POTṬHABHA (Pâli. Pottaban. Singh. Phassâ) 觸 lit. touch. The sense of touch. See Chaḍâyatana.</p>	<p>PRAD (Bra cerer ing right</p>
<p>PRABHĀKARAMITRA or Prabhâmitra 波羅頗迦羅蜜多羅 or 作明知識 or 波頗 or 明友 or 光智 A S'ramana of Central India, a Kshatriya by caste, who came to China (A. D. 627) and translated 3 works.</p>	<p>PRAD A Bc of S' PRADĪ 佛說 a tra Narer</p>
<p>PRABHĀKARA VARDHANA 波羅頗羯邏伐彈那 or 作光增 lit. one who causes increase of light. The father of Karcha varddhana, king of Kanyâkubdja.</p>	<p>PRADJ pati. PRADJ</p>
<p>PRABHĀPĀLA 護明菩薩 A former incarnation of S'âkyamuni, when he was a disciple of Kâs'yapa Buddha.</p>	<p>Pragi by 考 The l tâ, i pal</p>
<p>PRABHU (1.) A term in philosophy, primordial existence, 元始 (2.) A title of Vishnu (the sun) 波羅赴 or 鉢利</p>	<p>Nirvâ the il existe of Ku (abou</p>

PRAS'RABDHI (Pâli. Pas-sadhi) 除 lit. removal (sc. of misery) or 除覺 lit. the Bodhyanga (called) removal, explained by 斷除煩惱 lit. the cutting off and removing of trouble and vexation. A state of tranquillity. See Bodhyanga.

PRATĀPANA or Mahâtâpana (Siam. Mahadapha) 大燒然獄 lit. the hell of great burning, or 極熱 lit. extreme heat, or 大炎熱 lit. great flame and heat. The 7th of the 8 hot hells, where life lasts half a kalpa.

PRATIBHĀNA (Pâli. Patibhâna) 樂說 lit. pleasant discourses. (1.) A fictitious Bodhisattva, one of 14 Dêva Arya 天尊 worshipped in China. (2.) One of the 4 Pratisaṃvid (q. v.).

PRATICHTHĀNA v. Prayâga.

PRATIDÊS'ANĪYĀ (Pâli. Phatidesanīyâ. Singh. Patidêsanidhamma) 波羅提提舍尼法 explained by 向彼悔 lit. confession of sins before others. A section of the Vinaya concerning public confession of sins.

PRATIMOKCHASAMĀGHĪKA VINAYAMŪLA 波羅提木义僧祇戒本 Translation by Buddhahadra (A.D. 416)

of an abstract of the Mahâ-saṃgha vinaya.

PRATIMOKCHA SŪTRA. Title of 2 translations (of works on the Sarvâstivâda vinaya), viz. 十誦律比丘戒本 by Kumâradjiva (A. D. 404), and 根本說一切有部戒經 A. D. 710.

PRATISAṂVID (Pâli. Patisambhida. Singh. Pratisambhidâ) 四無礙智 lit. 4 unlimited (forms of) wisdom. Four modes of knowledge, characteristic of an Arhat, viz. (1.) Artha (Pâli. Attha) 義無礙智 lit. unlimited knowledge of the sense (of the laws); (2.) Dharma (Pâli. Dhamma) 法無礙智 lit. unlimited knowledge of the canon; (3.) Nirukti (Pâli. Nirutti) 詞 or 辯無礙智 lit. unlimited knowledge of agreements or 得解 lit. facility in explanations; (4.) Pratibhâna (Pâli. Patibhâna) 樂說無礙智 lit. unlimited knowledge of pleasant discourses (sc. on the 12 Nidânas).

PRATĪTYA SAMUTPĀDA S'ĀSTRA (Singh. Paticha samuppâda. Tib. Rten tching hbrêl barbhyur pa) 十二因緣論 lit. S'âstra on the Dvâdas'a (twelve) nidânas. A translation by S'uddhamati (A. D. 508—534).

<p>PRATYĒKA BUDDHA or Pratyēka Djina (Pāli. Patiē- kan. Singh. Pasê Buddha. Burm. Ptezega. Tib. Rangs sang dschei. Mong. Pratika- vudor Ovörö Törölkitu) 畢勒 支底伽佛 or 辟支佛 ex- plained by 獨覺 lit. indivi- dually intelligent, or by 圓 覺 lit. completely intelligent, or by 緣覺 lit. intelligent as regards the Nidānas. A degree of saintship (unknown to primitive Buddhism), view- ed as one of the 3 conveyances to Nirvāna (v. Ma- dhymâyāna), and practised by hermits who, as attaining to Ruddhaship individually (<i>e. i.</i> without teacher and without saving others), are compared with the Khadga and called Ekas'ringa richi. As crossing Sañsāra, suppressing errors, and yet not attaining to absolute perfection, the Pra- tyēka Buddha is compared with a horse which crosses a river, swimming, without touching the ground. Hav- ing mastered the 12 Nidānas, he is also called Nidāna Bud- dha.</p>	<p>a a a PRĀ P. ex (ir Vi de PRĀ Pr Yi 利 多 餓 On of larg thre sab. the of anc at rap bor PRIT thuc (ext vert Āry</p>
<p>PRATYĒKA BUDDHA NI- DĀNA S'ĀSTRA 辟支佛 因緣論 Translation (A. D. 350—431) of a work on the Abhidharma of the Hina- yāna.</p>	<p>PRĪT ya) Bod com PRYA</p>
<p>PRAYĀGA or Praticthāna 鉢 羅耶伽 Ancient kingdom</p>	<p>joy kal gha</p>

PUNYAS'ĀLĀ 奔攘舍羅

Houses of refuge, for the sick or poor.

PU

PUNYATĀRA 弗若多羅

explained by 功德 lit.

merit and virtue. (1.) One of the 24 Déva Arya 天尊

worshipped in China. (2.) A

S'ramana of Cabul, co-translator (A. D. 404) of the Sarvāstivāda vinaya.

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PUNYAYAS'AS 富那耶舍

or 富那夜奢 The 10th (or

11th) patriarch; died B. C.

383; a descendant of Gāutama;

born in Pāṭaliputra;

laboured in Vāranās'i; converted As'vaghocha.

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PUNYOPĀYA 布如烏伐耶

or Nadi 耶提 explained by

福生 lit. happy birth. A

S'ramana of Central India;

brought to China (A. D. 663)

3 works.

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PURĀNA v. Dharana.

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PŪRAṆA KĀS'YAPA 富蘭

那迦葉 or 梛刺拏 One of

the 6 Tirthyas; maternal

descendant of the Kas'yapa

family; brahminical ascetic;

opponent of S'ākyamuni.

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PURĀNAS 富蘭那 or 布

(or 補) 刺拏 explained by

滿 lit. complete. A class of

Brahmanic, mythological,

philosophical and ascetic

PUTCHĒKAGIRI 補磔迦
山 A mountain in Eastern
India on which Avalokitês'va-
ra appeared.

R.

RÂCHTRAPÂLA 護國菩薩
A Bodhisattva among demons.

RÂCHTRAPÂLA PARIPRI-

TCHTCHĀ. Title of 2
translations, viz. (1.) 護國

菩薩會 by Djñânagupta
(A.D. 589—618); (2.) 佛說

護國尊者所問大乘經
by Dharmadêva (A.D. 973—
981).

RÂDJÂVAVÂDAKA SÛTRA.

Title of 4 translations, viz.

(1.) 佛說諫王經 (A.D. 420
—479); (2.) 如來示教勝

軍王經 by Hiuen-tsang (A.
D. 642); (3.) 佛爲勝光天

子說王法經 (A. D. 705);

(4.) 佛說勝軍王所問經
by Dânapâla (A. D. 980—
1,000).

RÂDJA BALĒNDRÂ KĒTU

力尊幢 The prince who
possessed the Devendra sa-
maya.

RÂDJAGIRIYÂS s. a. Abha-
yagirivâsinaḥ.

RÂDJAGRIHA or Radjagriha-
pura (Pâli. Râdjagaha. Singh.
Rajagahanuwara. Burm. Ra-
dzagio. Mong. Vimaladjana

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RĀHULA or Rāhulābhadrā or Lāghula (Burm. Raoula. Tib. Sgra gtchan hdsin. Mong. Raholi) 羅喉羅 or 羅吼羅 or 曷羅怙羅 or 何羅怙羅 or 羅云 explained by 覆障 lit. (he who) upset the hindrances (viz. of Kāhus against his birth). The eldest son (by Yas'odhara) and disciple of S'ākyamuni; descendant of Gāutama Rāhugaṇu; founder of the Vāi-bhāchikāḥ; now revered as patron saint of novices; to be reborn as the eldest son of every Buddha, especially of Ananda. See Djalāmbāra.

RĀHULATA 羅喉羅多 The 16th patriarch, native of Kapila, laboured (till B. C. 113) in S'rāvasti. See Saṁghānandi.

RĀIVATA or Rēvata (Singh. Revato) 利波多 or 離波多 or 黎婆多 or 韻隸伐多 explained by 室星 lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of S'ākyamuni; to be reborn as Samanta prabhāsa. (2.) A native of Handjna, president of the 2nd synod (B.C. 443). (3.) A member of the 3rd synod B.C. 246).

RĀKCHASA or Rakchas (Tib. Srin boi din. Mong. Manggu) 羅叉娑 or 羅利 or 藥叉

explained by 食人鬼 lit. demons which devour men, or by 可畏 lit. terrible. (1.) The aborigines of Ceylon, dreaded as cannibals by ancient mariners, extirpated by Sīmhala. (2.) The demons attending Vāis'ramaṇa, invoked by sorcerers.

RAKCHASĪ 羅叉斯 or 羅叉私 or 羅利女 The wives and daughters Rakchasa demons, invoked by sorcerers.

RAKTAPATMAYA or 鉢特忙 The red lotus; one of the figures of the S'ripāda.

RAKTAVITI 絡多未知 explained by 赤泥 lit. red soil. A saṁghārāma, erected near the capital of Karna-suvārpa, on the spot where a Buddhist priest from Southern India defeated a heretic in public disputation.

RAKTIKĀ or Retti 賴提 explained by 草子 lit. a seed of (the Gunjā) creeper. An Indian weight, equal to $2\frac{3}{16}$ grains.

RĀMA or Rāmagrāma 藍摩 or 藍莫 Ancient city (N.W. of Goruckpoor) and kingdom, between Kapilavastu and Kus'inagara.

RAS'MINIRHĀRA SAṂGI-RATHĪ or Prabhā sādhanā 出現光明會 Title of a translation by Bodhirutchi (A. D. 618—907).

<p>RAS'MIPRABHĀSA 光明 lit. light and brightness. The name under which Ma- hākās'yapa is to be reborn as Buddha. See Mahāvyaūha and Avabhāsa.</p>	<p>na m es pe po</p>
<p>RAS'MI S'ATASAHASRA PARIPŪRṆA DHVADJA 具足千萬光相 lit. one whose feet display innumera- ble luminous figures (like the S'rīpāda). The name under which Yas'odharā is to ap- pear as Buddha.</p>	<p>RAT sec inc the son</p>
<p>RATHAKAYA 車軍 lit. the chariot corps. A division of an Indian army.</p>	<p>RAT of 寶 問 and by</p>
<p>RATIPRAPŪRṆA 喜滿 lit. complete joy. The kalpa during which Māudgalyāyana is to appear as Buddha.</p>	<p>RATN 提 tent Tch</p>
<p>RATNA v. Sapta ratna.</p>	<p>A S tran wor</p>
<p>RATNADVĪPA 寶渚 lit. island of treasures (pearls). Ancient name of Sīmhala (Ceylon).</p>	<p>RATN 佛 of a vadj</p>
<p>RATNAGHIRI 寶山 lit. pre- cious mount. A mountain near Rādjagriha.</p>	<p>RATN Titl</p>
<p>RATNĀKARA 寶積 lit. treasure store. (1.) A native of Vāis'āli, contemporary of S'ākyamuni. (2.) The 112th Buddha of the Bhadra kalpa.</p>	<p>(1.) Mar D. 4 by 1 (3.)</p>
<p>RATNAKĒTU 寶相 lit. pre- cious figure. (1.) One of the Sapta Tathāgata. (2.) The</p>	<p>問 mar 1016</p>

RATNAPARÂS'I 寶梁聚會

Title of a translation (A. D. 397—439), forming part of the Mahâratnakûta sûtra.

RATNASÂMBHAVA 寶生

lit. precious birth. (1.) One of the Pañtcha Dhyâni Buddhas, attended by Ratnapâni. (2.) The realm of S'asikêtu Buddha.

RATNAS'IKHIN v. S'ikhin.**RATNATCHINTA 阿爾眞那**

or 寶思惟 lit. precious thought. A S'ramana of Cashmere, translator (A. D. 693—706) of 7 works.

RATNATÊDJOBHYUDGA

RÛDJA 寶威德上王 lit. superior king of precious dignity and virtue. A fabulous Buddha, living E. of our universe, attended by Samantabhadra.

RATNATRAYA v. Triratna.**RATNÂVABHÂSA (1.) 寶明**

lit. precious brightness. The kalpa of Dharmaprabhâsa.

(2.) 有寶 lit. possessor of treasures. The kalpa of S'asikêtu.

RATNAVIS'UDDHA 寶淨

lit. precious purity. The fabulous realm of Prabhûtaratna.

RÂURAVA (Siam. Rôruva) 號

叫 or 叫呼 or 叫喚 lit. crying. The 4th of the 8 large hot hells where life lasts 4,000 (or 400) years.

but where 24 hours are equal to 4000 years on earth.

RÂVANA 羅婆那 or 婆羅那

A King of Sîmhala.

RAVI v. Trâvatî.**RÊVATA v. Râivata.****RICHI (Burm. Raciôr rathee.**

Tib. Drang srong) 仙人 lit.

immortals, 遷道 lit. the

gâti of immortals. A man,

transformed into an im-

mortal, by asceticism and

meditation. Nâgârdjuna, who

counts 10 classes of richis,

ascribes to them only tem-

porary exemption (for 1,000,-

000 years) from transmigra-

tion, but Chinese Buddhists

(and Tauists) view them as

absolutely immortal, and dis-

tinguish 5 classes, viz. (1.)

Dêva richis 天仙 residing

on the 7 concentric rocks

around Mêru, (2.) Purucha

(or Atman) richis 神仙

roaming about in the air,

(3.) Nara richis 人仙 dwell-

ing as immortals among men,

(4.) Bhûmi richis 地仙

residing on earth in caves.

and (5.) Prêta richis 鬼仙

roving demons. These richis

form a 7th gâti (q. v.) or a

7th class of sentient beings.

RIDDHI (Pâli. Iddhi, Mong.

Riddi chubilghan) 如意身

lit. a body (transmutable) at

will. The dominion of spirit

over matter. implying (1)

possession of a body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or from and to traverse space at will.	ROI a b R E
RIDDHIMANTRA 神咒 or 如意咒 Incantations or prayers used to gain or exercise the power of Riddhi.	ROI 酉 lo ru
RIDDHIPĀDA (Pāli. Iddhipādo. Tib. Rdzu hphrul gyi rkang pa) 四如意足 lit. 4 steps to Riddhi. Four modes of obtaining Riddhi, by the annihilation of desire, energy, memory and meditation See Tehbanda, Virya, Tchitta and Mimamsa riddhi pāda.	ROI 辺 赤 stf W. M ing
RIDDHI SĀKCHĀTKRI YĀ (Pāli. Iddhipabhēdo) 神足 力 lit. the power of the supernatural (riddhi) steps. The power to assume any shape or form (see Riddhi), the third of the 6 Abhidjñas.	ROH 訶 See ROH vin S. RUD 羅 ruk of
RIDDHI VIKRĪDITA SAMĀDHI 神通遊戲三昧 A degree of samādhi, called "the idle sports of spiritual penetration."	RUD 鬱 son Ma yan
RIG VĒDA 讚誦 lit. hymns of praise. The most ancient portion of the Vēda, consisting of a collection of hymns (Sanhitā) and a number of prose works (Brahmanas and Sūtras).	RŪP. for for na. agg ply

蓮宗 viz (1.) 正法華經 by Dharmarakcha (A. D. 286), (2.) 薩曇芬陀利經 (incomplete, A.D. 265-316), (3.) 妙法蓮華經 by Kumardjiva (A. D. 406), (4.) 添品妙法蓮華經 by Dñānagupta and Dharmagupta (A. D. 589—618).	(v c t I F t s SÂ o M w SAC T 間 tr ch — th ni 經 SÂG RI of 佛 ma (2.) 經 爲 乘 980 SÂGA BU DJĪ The Âna dha, djay
SADDHARMA PUNḌARĪKA SŪTRA S'ĀSTRA. Title of 2 translations of Vasubandhu's commentary on the preceding work, viz. 妙法蓮華經優波提舍 by Bodhirutchi and others (A. D. 386—534) and 妙法蓮華經論優波提舍 by Ratnamati and another (A.D. 508).	
SADDHARMA SMRITY-UPASTHĀNA SŪTRA. Title of 2 translations. viz 正法念處經 by Gautama, Pradjñârutchi (A.D. 539), and 妙法聖念處經 by Dharmadêva (A.D. 973—981).	
SADVAHA 沙多婆何 or 引善 or 引正 lit. guide of goodness or truth. A king of Kosala, patron of Nâgârdjuna.	
SADVĀHANA v. Dñâtaka.	
SÂGALA v. S'âkala.	
SÂGARA 娑竭羅 or 娑伽羅 One of the 24 Dêva Ârya	

and among men, whereupon Arhatship is reached.	S
S'AKYA (Singh. Sākya. Burm. Thakia) 釋迦 explained by 仁 lit. charily or 能仁 lit. charitable. The ancestors and descendants of Iks'vaku Virudhaka (q. v.), viz. 5 kings of the Vivartta kalpa (成劫五王) headed by Mahasamamata (大三末多); 5 Tchakravarttis (五轉輪王) headed by Murdhadja (頂生王); 19 kings, the first being Tchêtrya (捨帝) and the last Mahâdêva (大天); 5000 kings; 7000 kings; 8000 kings; 9000 kings; 10,000 kings; 15,000 kings; 11,000 kings, the first being Gautama (q.v.) and the last Iks'vaku (q. v.) who reigned at Potala, and whose 4 sons reigned at Kapilavastu, after the destruction of which 4 surviving princes founded the kingdoms of Udyana, Bamyau, Himatala and S'ambi. See also S'akyamuni.	S'Â m M b 佛 (S m ar Se Ti 10 ka Cl m tal ris
S'AKYA BODHISATTVA 釋迦菩薩 A title of Prabâpala.	如 of pe sta tri (q. col his dif tio of tis an (v. dje etc an ed
S'ÂKYA BUDDHA s. a. S'akyamuni.	tv rel
S'ÂKYA MITRA 釋迦密多羅 or 能友 lit. powerful friend An author of commentaries on philosophical works of the Madhyimâyâna	col to be (q. wa th

S'uddhavāsa dāva, he overcome the temptations of lust and ambition and fled from home in the night of the 8th day of the 2nd moon, B. C. 1003 or 597. Yakchas, Dévas, Brahma, Indra and the Tchatur Mahārādjas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a brief attempt to resume study under Arata, he spent 6 years as a hermit on the Himālaya, testing the efficacy of Brahmanic and Shivaitic meditation. Dissatisfied with the result, he visited Arata and Rudraka and then repaired to Gayâ, where he practised ascetic self-torture. [About that time his son Râhula was born.] Having spent 6 years at Gayâ, on a daily allowance of one grain of hemp (opium?) and one grain of wheat, and seeing the uselessness of such fasting, he determines to strike out a new path henceforth. Dévas minister to the needs of his body, which threatens to break up, by bathing him with perfumes, and induce Nanda and Bala (q.v.) to nurse him with rice boiled in milk. Resting on a couch prepared by Indra under the Bodhidruma, he now gives himself up to Samādhi (q. v.), whilst Mâra and his armies endeavour, in vain, to tempt him in various disguises and finally through

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cremation, his disciples found that his body, being that of a Tchakravartti, could not be consumed by common fire, when suddenly a jet of flame burst out of the Svastica on his breast and reduced his body to ashes. If the above semilegendary account is at all trustworthy, it indicates that S'âkyamuni's mind is supposed to have gradually developed, departing step by step from the popular religions of his time, Brahminism and Shivaism, until, without premeditation, he came to found a new religion, being even pushed to laying a sort of preliminary foundation of an ecclesiastical system. As a teacher, he appears to have been liberal and tolerant, countenancing, rather inconsistently, the worship of those deities which were too popular to be discarded, though he assigned to them a signally inferior position in his own system. Immoral sects, however, whether Brahmanic or Shivaite, he fought resolutely, conquering generally through magic power rather than by disputations. He remodelled almost every Brahmanic dogma, substituting atheism for pantheism, and ethics for metaphysics. His teachings were in later years further developed by the Mahâyâna, Madhyimâyâna, Yogâchârya and other Schools. The chronology of

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Samadhi indra) 定根 lit.	SAM
the root of fixity. The 4th	hd
of the 5 Indriya, the organ	pl
of ecstatic meditation (v.	see
Samādhi).	pr
SAMADJÑA SAMĠGHĀRĀMA	me
娑摩若僧伽藍 or 明賢	res
寺 lit. the monastery (built	ec
for) Samadjna (lit. the lumi-	tor
nous sage). A vihara, 60 li	SAM
W. of Kustana.	阻
SAMAKAN 颯秣建 or 撒馬	the
兒罕 Ancient province and	put
city of Bokhara, now Sam-	SĀM.
arkand.	磨
SAMANTA BHADRA (Tib.	pea
Togmai sangas-rgyas kuntub-	and
zangyo) 三曼陀毘陀羅	of 1
or 普賢 lit. general sage or	hyr
大行 lit. great activity. (1.)	fice
One of the 4 Bodhisattvas of	SAMA
the Yogāchārya School,	exp
author of the 受菩提心戒	peri
儀 Bodhi hridaya s'ilādāna	yea.
sūtra (transtated by Amogha-	SAMI
vadjra, A. D. 746—771) and	city
of many dhāraṇī, patron of	bhī
the Saddharma puṇḍarika.	dha
(2.) A fabulous Buddha, re-	SĀMI
siding in the E.	don
SAMANTA MUKHA DHĀRA-	Hin
ÑĪ SŪTRA 普門陀羅	SAMI
尼經 A dhāraṇī delivered by	SAMI
S'ākyamuni at Vais'āli.	dhy
SAMANTA PRABHĀSA 普	SAMI
明 lit. general brightness.	菩
The name under which each	Mat
of the 500 Arhats re-appears	SAMI
as Buddha.	

- 迦耶 或 報身 lit. the body of compensation. (1.) The 2nd of the 3 qualities (v. Trikāya) of a Buddha's body, viz. reflected spirituality, corresponding with his merits. (2.) The 3rd of the Buddhakêtras.
- SAMDJAYA or Saṃdjaya vâiraṭṭi 珊闍邪 或 珊闍夜毗羅毗 或 僧慎彌耶. (1.) A king of Yakchas. (2.) One of 6 Tirthyas; heretical teacher of Mâudgalyāyana and S'āripuṭtra.
- SAMDJĪVA (Siam. Sanxipa) 等活 或 更活 lit. re-birth. The 1st of the 8 large hot hells (v. Naraka), whence each, after death, is by "re-birth" removed to the 2nd hell (Dâlasûtra).
- SAMDJŪNA or Saṃdjūna (Pāli. Sannana. Singh. Sannya. Tib. Du-ses) 想 lit. thought. Consciousness, as the 3rd of the 5 Skandha.
- SAMĠHA (Burm. Thanga Tib. Dkon-mgoc gsum. Mong Chubarak) 僧伽 或 桑渴耶 (1.) The corporate assembly of (at least four) priests, also called Bhikchu Saṃgha (比丘僧), under a chairman (Sthavira or Upādhyāya), empowered to hear confession, to grant absolution, to admit persons into the priesthood, etc. (2.) The third constituent of the Triratna (q.v.), the deification of the church. (3.) Same as Asaṃgha.
- SAMĠHA BHADRA 僧伽跋陀羅 或 衆賢 lit. the sage of the priesthood. A S'ramaṇa of Cashmere, follower of the Sarvāstivādāḥ, author of 2 philosophical works, translator (Canton, 489 A. D.) of the Vibhācha vinaya.
- SAMĠHABHEDA 破僧 lit. breaking up the priesthood. One of the Pañchānantarya.
- SAMĠHABHEDAKAVASTU 根本說一切有部毗奈耶破僧事 Title of a translation (A.D. 719) of a portion of the Vinaya.
- SAMĠHA BHŪTI s. a. Saṃghavars'ana.
- SAMĠHADĒVA 僧伽提婆 或 衆天 lit. dēva of the priesthood (1.) A title of honour. (2.) Same as Gāutama Saṃghadēva and Saṃghavars'ana.
- SAMĠHĀIS'ĒCHA (Singh. Saṃghadisēsa) 尸沙 A section of the Vinaya (13 commandments regarding social and sexual relations of priesthood).
- SAMĠHĀGĀRĀMA s. a. Saṃghārāma.
- SAMĠHĀNANDI 僧伽難提 The 17th patriarch, a prince of S'rāvastī, who lived as a hermit near the sources of the Hiraṇjavatī, until Rahulata, let there by seeing the

shadow of 5 Buddhas, ap- pointed him his successor.	th m
SAMGHAPĀLA 僧伽婆羅	(A
or 僧伽跋摩 (Samgha varman) or 衆鎧 lit. armour	(2 hc by
of the priesthood. (1.) An Indian S'ramana (of Tibetan descent), translator (under the name 康僧鎧) of 3	me th sh th ho 20
works (A. D. 225). (2.) A Burmese S'ramana, who in- troduced a new alphabet of 50 characters in China and translated 10 works (A. D. 506-520).	SAM siv La
SAMGHARAKCHA 僧伽羅	伽
刹 A S'ramana of India (700 years after the Nirvāna), author of 4 sūtras.	ex or 重
SAMGHĀRĀMA or Samghā- gārāma (Burm. Kium. Siam. Wat. Tib Dgon pa Mong. Küt or Ssūmā) 僧伽藍(摩)	sun pri the and See
or 僧伽羅摩 or 僧藍 or 伽藍 explained by 衆園	ghā
lit. park of the priesthood, or by 僧房 lit. dwelling of priests. (1.) The park of a monastic institution. (2.) A monastery or convent, s. a. vihāra.	SAMC MA Titl Upa
SAMGHASĒNA 僧伽斯那	SAMG gha
or 僧伽先 A S'ramana of India, author of 3 works.	or of th
SAMGHĀTA 僧伽陀 ex- plained by 饒善 lit. abun- dant goodness; or 衆合 lit. union of the priesthood or 衆磕 lit. clattering of	na o 381-3 See SAMK. saṅg

introduced in China, by way of Tibet, and is still used on charms, amulets, and in sorcery.	d p e S
SAMVADJI v. Vridji.	SAM
SAMVARA 三跋羅 A deity, worshipped by followers of the Tantra School.	m d vi tr M
SAMVARTTAKALPA (Pāli Samvatta kappa. Mong. Ebderekogalap) 壞劫 or 滅劫 lit. tde kalpa of destruction or annihilation. The Mahākālpa of the destruction to which every universe is subject, in the course of 64 small kalpas, fire being at work periodically in 56 small kalpas, water during 7 and wind during 1 small kalpa, until the whole, with the exception of the 4th Dhyāna, is annihilated.	of of SAM vá ch sp to eri of che ref sou ver
SAMVARTTATTHĀHI KALPA (Pāli. Sanvattatthāhi kappa. Mong. Choghossungalab) 增滅劫 lit. the increasing (period of a small) kalpa of destruction. That period in each of the 64 divisions of a Samvartta kalpa during which the force of destruction (resp. fire, water, wind) increases in intensity, followed by a period of decrease (減減).	SAM Sai yal cor inc cis Ma Pāi cha
SAMYAGĀDJĪVA (Pāli. Sammādjīva. Singh. Samyaka jiwa) 正業 lit. the correct profession, explained by 乞食 lit. mendicancy. The 4th	SAM Sai cor stri Th hor cha SAM Sai yak

the fibres of which are woven into robes for priests. 𑖀	SA
S'ĀNAKAVĀSA or S'anavāsa or S'ānavāsika (Singh. Sambhūta Sānavāsika) 商那迦	SA
縛娑 or 商諾縛娑 or 商那和修 explained by 自然服 lit. willing to serve.	SA
(1.) A younger brother of Ananda. (2.) The 3rd patriarch, a Vāis'ya of Mathurā, born 100 years after the Nirvāna, identified with Yas'as, the leader at the 2nd synod.	SA
S'ANAIS'TCHARA 'or Sani 𑖀乃以室拆羅 explained by 土星 lit. Saturn or its regent.	SAN
SANDHINIR MOKCHANA SŪTRA. Title of 5 translations, viz. (1.) 深密解脫經 by Bodhirutchi A. D. 386—534, (2.) 相續解脫地婆羅密了義經 by Gunabhadra A. 420—479, (3.) 相續解脫如來所作隨順處了義經 by the same, (4.) 佛說解節經 by Paramārtha, A.D. 557-589, (5.) 解深蜜經 by Hiuen-tsang, A. D. 645.	SAP
SAÑDJAYA v. Saṃdjaya.	SAP
SAÑDJĀNĀNA v. Saṃdjāna.	R.
SAÑGA v. Saṅgha.	viz
SAÑGALA v. S'ākala.	七
SANIRĀDJA 珊尼羅闍	50

S'ĀRIKĀ or S'ari or Sala	奢利 或 舍利 或 舍羅 (1.)	
	A long-legged bird. (2.) The wife of Tichya, mother of S'āriputra, famous for her birdlike eyes.	
S'ĀRIPUTRA or S'arisuta or S'aradvatiputra (Pali. Sari-putta, Singh. Seriyut. Burm. Thariputra. Tib. Sharu by or Saradvatu by or Nid rghial)	奢利弗 (or 富多羅 或 奢利補担羅 或 舍利弗 或 舍利子 lit. the son of S'ārika, or 身子 lit. the son of S'ārīra. One of the principal disciples of S'ākyamuni, whose "right hand attendant" he was; born at Nalandagrama, the son of Tichya (v. Upatichya) and S'ārika, he became famous for his wisdom and learning, composed 2 works on the Abhidharma, died before his master, but is to re-appear as Buddha Padmaprabha in Viradja during the Maharatna pratimandita kalpa.	SAR D. 無 tri by SAR S' re: rāc SAR ĪD 羅 (A. anc SAR'
S'ĀRIPUTRĀBHIDHARMA S'ĀSTRA	舍列弗阿毗曇論 An reputed work of S'āriputra, translated (A. D. 415) by Dharmagupta and Dharmayas'as.	
S'ĀRIPUTRA PARIPRIT-CHTCHHĀSŪTRA	舍利弗問經 Title of a translation (A. D. 317—420).	
S'ĀRĪRA (Pāli. Sarira. Mong.	施	

S'ANA 一切衆生喜見佛	ai
lit. the Buddha at whose	SAI
appearance all beings rejoice.	章
(1.) A Bodhisattva who destroyed himself by fire and,	T
in another djâtaka, burned	pl
both his arms to cinders,	SAF
whereupon he was reborn	Ci
as Bhêchadjya râdja. (2.) The	塔
name under which Mahâprad	tic
japati is to be reborn as	
Buddha.	S'AS
SARVASATTVA TRÂTÂ 救	or
一切 lit. saviour of all. A	A
fictitious Mahâbrahma.	ty:
SARVASATTVÂUDJOHÂRÎ	trc
一切衆生氣精 lit. the	S'AS
subtle vitality of all beings.	Su
A certain Rakhasî.	S'AS
SARVÂSTIVÂDÂH 薩婆阿	atc
私底婆拖部 or 薩婆多	hai
部 or 一切有部 lit. the	60t
School of all beings, or 一切	S'ÂS'
語言部 lit. the School which	NÂ
discusses the existence of	dév
everything. A philosophical	10
School, a branch of the Vâi-	S'ÂS'
bhâchika School with which	論
it is generally identified,	Bu
claiming the sanction of	and
Râhula and teaching the reality	in
of all visible phenomena. It	sût
split, 200 years after the	vin
Nirvâna, into the following	SAT
Schools, viz. (1.) Dharma-	sibl
guptâh (q.v.), (2.) Mûla-	ter
sarvastivâdâh 一切有根	S'AT
本, asserting that every form	SÛ
of being has its inherent root	lati
and origin. (3.) Kâs'yapiyâh	Na
(q.v.) (4.) Mahis'âsakâh (q.v.)	

in China and translated 19 works.	lit. a prob
S'IKCHÂPADA (Pâli. Sik-khâpada) 十戒 lit. 10 precepts. A series of 10 rules for novices, the transgression of which constitutes the 10 sins (Das'akusala 十惡). Particulars see under (1.) Pânâtipâtâ, (2.) Adinnâdânâ, (3.) Abrahma tchâriyâ, (4.) Musâdâvâ. (5.) Surâmêrêyya madjdjapa mâdatthânâ, (6.) Vikâlabhodjanâ. (7.) Natchagita vâdita visûkadassanâ, (8.) Mâlâghanda vilêpana dhârapa mandana vibhûsa natthânâ (9.) Utchtchasyanâ mahâsayana, and (10.) Djâtarûpa radjatapatigghahanâ. See also Pantcha vêramani and Pantchânantarya.	S'ÎLAI 羅 o sage. Nâlai of H
S'IKHÎ 尸葉 or 式棄 explained by 火 lit. flame (s'ikhâ), (1.) A fictitious Mahâbrahma (mentioned in the Saddharma Pundarika). (2.) The 999th Buddha of the last kalpa, being the 2nd of the Sapta Buddha, who was born in Prabhadvadja (光相城) as a Kchatriya, and who converted 250,000 persons, whilst life lasted 70,000 years.	S'ÎLAD or 戒 A br who, Avalo D. 6C and c Pund libera re-est cha stûpa: 靈塔 tchait specia tsang
SÎLA 尸羅 or 尸 The 2nd of the 10 pâramitâ; strict observance of the Trividha dvâra, resulting in perfect purity.	S'ILPA STRA illustr 功尸 mecha mathe Pante work dual daric
S'IIÂ (Tib. Chel) 試羅 or 玉	SÎMHA SÎMHA 丘 T rch, s s'as.

mouth of the golden elephant” in the W., to flow around the lake and then into the S. W. ocean. (2.) Ancient kingdom (Sindh), often visited by S'âkyamuni. See Vitcha- pura.	S'ÎTA 陀 of 林 See
SINDHUPARA 辛頭波羅 香 Perfume from a plant which grows on the banks (para) of the Indus (Sindhu).	S'IVA S'IVI djât. he v
SIRÎSA 尸利沙 The Mimosa siricha (acacia).	SKAN Gou
S'IS'UMARA 失收摩羅 or 室獸摩羅 explained by 鱣 lit. a crocodile. See Khumbira.	陀 c 五階 lit. tribu every rûpa, perce scious saṃsl vidjñé union dates mome stitute matur dha is rana.
S'ÎTÂ (Tib. Sida, Mong. Chida) 私多 or 私陀 or 悉多 or 徒 多 explained by 冷河 lit. cold river. (1.) A river which issues from lake Anavatapta, in the E., through the “diamond lion's mouth,” flows round the lake, then loses itself in the ground and reappears on the As'makûṭa mountains as the source of the Hoangho. (2.) The northern outflux of lake Siricol, the modern Yarkand daria, which flows into lake Lop, and thence underneath the desert of Gopi, until it reappears as the source of the Hoangho.	SKAND dhara. SKAND native tha Vil s'âstra.
SITÂTAPATRA DHÂRANÎ 佛說大白傘蓋總持陀 羅尼經 Title of a translation by Amoghavadjra (A. D 746 -771).	S'LOKA (波) or The cc

faith. The organ of faith, the 1st of the 5 Indrya.

SRAGHARĀ v. Āryatārā.

S'RAMANA (Pali. Saman. Burm. Phungee. Tib. Dges by ong) 舍羅摩拏 or 室拏 or 沙迦憐囊 or 沙門 or 桑門 explained by 出家人 lit. monastics, or by 勤勞 lit. toiling (from the root sram, to tire), or by 止息 lit stop the breath, or by 息心 lit. restful (from the root sam, to quiet). Ascetics of all denominations, the Sarmanai or Samanaioi or Germanai of the Greeks. (2.) Buddhist monks and priests "who have left their families and quitted the passions."

S'RAMANĒRA (Pali. Samanera. Singh. Samanero ganninanse. Siam. Samanen or Nenor luksit. Burm. Scien. Tib. Bandi. Mong. Schabi or Bandi) 室羅末尼羅 or 沙彌 explained by 策男 lit. a man of zeal, or 室羅摩拏理迦 or 沙尼 explained by 勤第女 lit. a woman of energy and zeal. The religious novice, whether male or female, who has taken the vows of the S'ik-chāpada.

S'RĀVAKA (Pali. Savako. Sing. Srawaka. Tib. Nan

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elder.

or 吉祥 lit. lucky omen. A mystic (star-like) diagram of good augury, the favourite symbol of Vishnuites and Jains.	part of
SROTĀPANNA (Pāli. Sotāpan. Singh. Sowan. Tib Gyun du zhug pa) 蘇盧多波那 or 窣路陀阿鉢囊 or 須陀洹 explained by 八流 lit. one who has entered (apatti) the stream (srota) i. e. of holy living. The elementary class of saints, who are not to be reborn in a lower gāti, but to pass, in ascending gradation, through 7 births among men and dévas, until they reach Nirvāna. See Ārya.	STHĀNI 伐羅 city (n ral Inc
S'ROTRA (Pāli. Sota. Singh. Sotan) 耳 lit. the ear. The organ of hearing, one of the Chaḍāyatana.	STHĀV Vivart
SRUGHNA 率祿勤那 Ancient kingdom and city on the upper course of the Yamūna, near Sirinuggur.	STHAVI brtan). ciple (s 僧之 local p sthavir man i. Title o of Bud Title o license become
S'RUTAVIÑS'ATIKOṬI 室縷多頻設底枸胝 or 億耳 explained by 聞二百億 lit. he (at whose birth his father) heard (of a legacy of) 200 koṭis (of pieces of gold). A worshipper of Sūryadéva, converted by Māudgalyāyana.	STHĀV kaya o 與部 毗履 the Sc One of Vaibhá by Ka B. C., i viz. Djêtava vāsinal
S'RUTI 都致 A measure of length, the 2,214,067,584,000th	STHIRA wisdom Nāland STITI quiet w Djayasé

or 淨師子 lit. pure lion, or
(善)無畏 lit. (virtuous and)
fearless. A priest of Nālanda,
descendant of Amritodana,
who translated (A. D. 716—
724) 5 works.

S'UBHAKRITSNAS (Singh.
Subhakinho. Tib. Dge rgyas
or Ged rgyes) 首阿旃那
or 遍淨 lit. general purity.
The 9th Brahmaloaka, the 3rd
region of the 3rd Dhyāna,
where the body is 64 yo-
djanas high and life lasts 64
kalpas.

S'UBHAVASTU 蘇婆伐窞
都 or 蘇婆薩都 A river
(Soastos, Swat) of Udyāna.

S'UBHAVYŪHA 妙莊嚴王
(1.) A king, during the Priya-
dars'ana kalpa, of Vairocha-
na ras'mipratimandita, who,
converted, together with his
wife Vimaladatta, by his sons
Vimalagarbha and Vimala-
netra, was reborn in the time
of S'ākyamuni as Padmas'ri
Bodhisattva, and is to reap-
pear, during the Abhyudga
rādja kalpa, in Vistirṇavati
as S'alendra rādja. (2.) The
father of Kwanyin. See
Avalokites'vara.

SUBŪTI (Tib. Rab hbyor) 蘇
部 (or 浮) 帝 (or 底) or 須
菩 (or 扶) 提 or 善現
lit. virtuous appearance, or
善實 lit. virtue and truth,

or 須
or 須
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S'ra
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SUDĀT
須) 須
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SUDAR
dassa.
ba) 須
virtue
16th
region
where

dha of the present kalpa.	for
SUKHÂVATÎ (Tib. Gtsangris)	mu
西方極樂世界 lit. the	pen
paradise in the West, or 淨	prov
土 lit. the pure land. A	pâu
land, in some universe in the	SUMA
West, the Nirvâna of the	須臾
common people, where the	son
saints revel in physical bliss	prad
for æons, until they re-enter	SUMA'
the circle of transmigration.	PRI
See under Amitâbha.	trans
SUKHÂVATÎ VYÛHA. Title	須臾
of many translations, e. g.	cha,
佛說阿彌陀經 by Kumâ-	說身
radjiva, A.D. 402, and 稱讚	Kumâ
淨土佛攝受經 by Hiuen-	(3.) 女
tsang, A.D. 950.	rutchi
S'UKLAPAKCHA 白分 Half	SUMAT
a month. See Kris'napakcha.	khapa
S'UKLODANA RÂDJA (Tib.	mer o
Zas dkar) 白飯王 lit. king	founde
of white rice. A prince of	Yellow
Kapilavastu, 2nd son of	worsh
Simhanu, father of Tichya,	of Am
Dêvadatta and 難提伽	in eve
Nandika.	tuktu
S'UKRA 戌羯羅 or 金星	He re
The planet Venus.	title :
SUMAN or Chuman 愉漫	dharm
Ancient kingdom (between	SUMÊR
Chagaman and Sayad) in	Miem
Transoxania.	po.
SUMANTA v. Subanta.	蘇迷
SÛMASARPA 蘇摩蛇 lit.	彌妙
the sûma (water) serpent. A	wonde
	lit. go
	mount

Drink no wine. The 5th of the Pantcha veramaṇi and of the S'ikchapāda.	reg ped dēv. whe (4.) 640 in locy.
SŪRĀṄGAMA SAMĀDHI 佛說首楞嚴三昧經 Title (sūraṇi 健 lit. heroic, gana 相 lit. like) of a translation (A.D. 384—417) by Kumāradīva.	SŪRY 乘 a tr. Nare
SURASKANDHA 修羅騫駄 or 廣肩 A king of Asuras.	SŪRY. 930th kalpa
SURATA PARIPRITCHCHĀ. Title of 2 translations, viz. (1.) 佛說須賴經 A.D. 220—265, and (2.) 善順菩薩會 by Bodhirutchi, A. D. 618—907.	SŪRYI of Sa
SURES'VARA 自在王 A fabulous king contemporary of S'ikhin Buddha.	SUSAMĀ forme as a S'ikh.
SURI 窣利 Ancient kingdom, W. of Kashgar, peopled (A. D. 600) by Turks.	SUSIDI 悉地 the 1 by S 724.
SURUKĀYA 妙色身 A fictitious person; one of the Sapta Tathāgata.	SUTCH SŪTI of a 316)
SŪRYA (Pali. Suriya. Siam. Phra atithi. Tib. Nima) 蘇利耶 or 斯哩牙 or 蘇利耶提婆 (Sūryadēva) or 日天 lit. dēva of the sun. (1.) The sun (circumference 135 yodjanas, diameter 51 yodjanas), moving at the rate of 48,080 yodjanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2.) The	SŪTRA Thoot or 修 expla. togeth lit. t docum ings nally

<p>SUVARNA SAPTATI S'ÂS- TRA 金七十論 A (here- tical) work by Kapila, ex- plaining the 25 tattvas (v. Sâmkhya); translated (A. D. 557—569) by Paramârtha.</p>	<p>side char Dur as S (2.) in tl</p>
<p>SUVARNA TCHAKRA 金輪 A golden disk which falls from heaven at the investi- ture of a Tchakravartî (q.v.) of the highest rank, who thereby becomes a 金輪王 Suvarna tchakra râdja.</p>	<p>whos or 不 empt or 匪 plete who good</p>
<p>SUVIKRANTA VIKRAMI SÛTRA 勝天王般若波羅 蜜經 Translation (A. D. 565), by Upas'ûnya, of a portion of the Mahâpradjñâpâramitâ.</p>	<p>SVÂHÂ srung 莎曷 An e race at an Buddl</p>
<p>SUVIS'UDDHA 善淨 The future realm of Dharmapra- bhâsa.</p>	<p>SVAPN</p>
<p>SVABHÂVAH 莎發幹 or 自性 lit. self existent nature. The original nature of beings, as the source of their exist- ence. See Purucha.</p>	<p>子會 (A.D. marak</p>
<p>SVABHAKÂYA s.a. Dhar- makâya.</p>	<p>SVÂS'AN s'rêcht S'âkya</p>
<p>SVÂGATA or Sugata (Siam. Sukhatô. Tib. Legs hongts) 沙婆揭多 or 莎 (or 修) 伽多 (or 度) or 修 (or 蘇 or 騷) 伽 (or 揭) 隨 (or 多) explained by 善來 lit. well come, or 善逝 lit. well departed. (1.) An unfortunate Arhat, "born on the road</p>	<p>SVASTII Suvath or Gza 悉底 迦 or by 吉 accumul virtues by 佛 stamped</p>

- (1.) A mystic diagram (the cross crampon) of great antiquity, mentioned in the *Ramāyana*, found in (rock temples of) India, in all Buddhist countries, among Bonpos and Buddhists in Tibet and China, and even among Teutonic nations (as the emblem of Thor) (2.) One of the 65 figures of the *S'ripāda*. (3.) The symbol of esoteric Buddhism. (4.) The special mark of all deities worshipped by the 蓮宗 Lotus School of China.
- SVAYAMBHŪ** 自然 lit. spontaneity. A philosophical term; the self-existent being.
- SVAYAMBHŪ S'ŪNYATĀ** 空自然 lit. emptiness and spontaneity. A philosophic term; the self-existence of the unreal.
- SVAYAMBHUVAH** (Tib. Rang byung) 自然成佛道 lit. the Mārga of automatic Buddhahood. The method of attaining independently to Buddhahood, without being taught.
- S'VETAPURA** 濕吠多補羅 A monastery near *Vāis'āli*.
- S'VETAVARAS** v. Aruna.
- T.**
- TADJIKS** 條支 An ancient tribe, once settled near lake *Sirikol*.
- TĀGARA** (Tib. Rgya spos) 多伽 (or 揭) 羅 explained by 根香 lit. root perfume, or by 木香 lit. patchuck. A tree, indigenous in *Aṭali*, from the wood of which incense is made; *Vargueria spinosa* or *Tabernæ montana coronaria*.
- TĀILA PARNIKA** s. a. *Tchanda néva*.
- TAKCHAKA** 德义迦 or 現毒 A king of *Nāgas*.
- TAKCHAṆA** 咀刹那 The 2,250th part of an hour.
- TAKCHAS'ILĀ** or *Takcha sira* 咀义始羅 or *Tchutya sira* 竺刹尸羅 or 家世國 Ancient kingdom and city (*Taxila*, now *Sirkap* near *Shah dheri*), where Buddha made an almsgift of his head.
- TĀLA** or *Talavrikcha* 多羅 (樹). (1.) The fan palm, *Borassus flabelliformis*, or *Lontarus domestica*. (2.) A measure of length (70 feet).
- TALAS** (or *Taras*) 咀羅斯 (1.) Ancient city, 150 li W. of *Mingbulak*, in *Turkestan*. (2.) A river, issuing from lake *Issikol* and flowing N. W. into another lake.
- TALEKĀN** 咀刺健 Ancient kingdom and city (now *Talekan*, in *Ghardjistan*).

<p>TALILA 達麗羅 or 陀歷 Ancient capital of Udyāna, (in the Dārel valley, occupied by Dards), famous for its statue of Maitreya.</p>	<p>low TÂM or mon Tel</p>
<p>TAMĀLA 多摩羅 An odori- ferous shrub, <i>Xanthochymus</i> <i>pictorius</i>.</p>	<p>of t per. Djā</p>
<p>TAMĀLA PATRA 多摩羅跋 explained by 賢無垢 lit. sage-like and stainless, or by 藿葉香 <i>Betonica of-</i> <i>ficinalis</i>. The leaf of the <i>Laurus cassia</i>, from which an ointment (<i>malabathrum</i>) was made.</p>	<p>153 TAM/ Anc (inh See TÂMF part</p>
<p>TAMĀLA PATRA TCHAN- DANA GANDHA 多摩羅 跋旃檀香 explained by 性無垢 lit. stainless nature. (1.) A Buddha, residing N.W. of our universe, an incarna- tion of the 11th son of Ma- <i>hābhidjñadjñānābhibhu</i>. (2.) The name under which Ma- <i>hāmāudgalyāyana</i> is to re- appear as Buddha in <i>Mano-</i> <i>bhīrāma</i> during the kalpa <i>Ratipūrna</i>.</p>	<p>TANM men Mah earth ether TANT form effica book gātel dēs'a TANTI kyi</p>
<p>TĀMALIPTA or <i>Tāmaliptī</i> (Pāli. <i>Tāmalitti</i>) 多摩梨帝 or 咀 (or 耽) 摩栗底 An- cient kingdom, and city (now <i>Tamlook</i>, at the mouth of the Hoogly), a centre of trade with Ceylon and China.</p>	<p>Mahī Yogā TAPAN or 焔 burni 6th c (v. N are c</p>
<p>TAMAS 陰 (1.) The principle of darkness, the opposite of <i>radjas</i> 陽. (2.) Stupidity, the</p>	<p>earth, years. TĀPAS</p>

大集經 Mahāvaiṣṭya mahāsannipāta sūtra, translated (A.D. 397—439) by the same.	ya B ta gr gr Al wo
TATHĀGATA SYĀNTIKE	TCH
DUCHTATCHITTA RUDHI	Gz
ROTPĀDANA 瀉佛血 lit. shedding the blood of a Buddha. The 5th of the Pañcānantarya.	功 tio cha
TATHĀGATA TCHINTYA	TCH
GUHYA NIRDEŚA. Title of 2 translations, viz., (1.) 密跡金剛力士會 by Dharmarakṣa, A.D. 280, and (2.) 佛說如來不思議秘密大乘經, another Dharmarakṣa, A.D. 1004—1058.	tril TCH khu firs
TATTVA SATYA ŚĀSTRA 恒埵三第鑠論 or 辯論 A philosophical work by Guṇaprabha.	an Tel fact chu
TCHADJ 赭時 or 石國 Ancient city (now Tashkend) in Turkestan.	界, firs
TCHAGAYANA 赤鄂衍那 Ancient province and city (now Chaganian) in Tukhâr.	TCHA VII of a 420)
TCHĀITRA 制咀羅 First month in spring.	TCHA
TCHĀITYA (Pāli. Tchetiya. Burm. Dzedi. Tib. Mchod rten) 脂帝浮圖 or 支提 or 支帝 or 制多 or 刹 or 塔 or 廟 (1.) A place (with or without some monument) sacred as the scene of some event in the life of Buddha. Eight such Tchait-	祇; lit. t of t (acce of g whic his i synt a sy (2.) (S'rîp

Chenab (Acesines) in the Pundjab.	I t 8
TCHANDRA DÎPA SAMÂ- DHI SÛTRA 月燈三昧經 Title of a translation (A. D. 557) by Narendrayas'as.	TC I I t w M R r m
TCHANDRA GARBHA VAL- PULYA SÛTRA 大方等 大集月藏經 Title of a translation (A. D. 566) by Narendrayas'as.	TCH I p
TCHANDRAKÂNTA 月愛珠 A pearl which sheds tears in the moonlight.	TCH I p
TCHANDRAKÎRTI see under Dêva.	TCF P.
TCHANDRAPÂLA 護月 A learned priest of Nâlanda.	明 re
TCHANDRA PRABHA 戰達 羅鉢刺嬰 or 月光 lit. moonlight. S'âkyamuni, in a former djâtaka, when he cut off his head (at Tackchas'ilâ) as an alms offering to Brah- mans.	TCH V 上 tic gu
TCHANDRA PRABHA BO- DHISATTVÂVADANA SÛTRA 佛說月光菩薩經 Title of a translation (A. D. 973-981) by Dharmadêva.	TCI Te Te ze pl pe tir (R th
TCHANDRA PRABHASVA- RA RÂDJA 月明燈明 The name under which 20,000 koṭis of beings attained to Buddhaship.	TCH tcl
TCHANDRA SIMHA 旃陀 羅僧訶 or 月獅子 lit.	A ni sti

images adorn the temple gates. Particulars see under Dhritarâchitra, Virûdhaka, Virûpâkcha and Dhanada.	(A of TCH
TCHATUR MAHÂRÂDJA	lit. nar
KÂYIKAS 四王天 lib. the dévas of the Tchatur Mahârâdjas. The inhabitants of the 1st Dévaloka, situated on the 4 sides of the Méru. They form the retinue of the Tchatur Mahârâdjas, each of whom has 91 sons and is attended by 8 generals and 28 classes of demons. Life lasts there 500 years, but 24 hours, there, equal 50 years on earth.	dhi cha Ku TCHA VA met soci: 布 yava spee cond (othe ta and :
TCHATUR SATYA S'ÂSTRA 四諦論 A philosophical work by Vasuvarman, translated (A. D. 557—569) by Paramârtha.	TCHH. na. Hdu
TCHATURYONI or Karmaya (Singh. Karmaja. Tib. Skye ba bzi) 四生 lit. 4 (modes of) birth. Four modes of entering the course of transmigration, viz., (1.) 胎生 (Tib. Mnal las) from an uterus, as mammalia, (2.) 卵生 (Tib. Sgo na las) from an egg, as birds, (3.) 濕生 (Tib. Drod gser las) from moisture, as fish and insects, (4.) 化生 (Tib. Rdzus to) by transformation, as Bodhisattvas. See also Anupapâdaka.	鐸 yamu TCHH. pa) ed by or b peopl (thos warn: most but hood
TCHATUS SATYA SÛTRA 佛說四諦經 Translation	TCHH. (Sing 足 Renu as th

side. One of the earliest disciples of S'âkyamuni, to be reborn as Buddha Samanta prabhâsa. (2.) 準 (or 純) 陀 A native of Kus'inagara from whom S'âkyamuni accepted his last meal.

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TCHUNDI 準提 (1.) In Brahmanic mythology, a vindictive form of Durga or Parvati. (2.) Among Chinese Buddhists identified with Mârîtchi.

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TCHUNDÎ DEVÎ DHÂRANÎ. Title of 3 translations, viz., (1.) 佛說七俱胝佛母心大準提陀羅尼經 by Divâkara, A. D. 685, (2.) 佛說七俱胝佛母準提大明陀羅尼經 by Vadjrabodhi, A. D. 720, (3.) 七俱胝佛母所說準提陀羅尼經 by Amoghavadjra, A. D. 618-907.

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TEMURTU or Issikol 清池 or 熱海 Mongol name of a lake (400 li N. of Lingshan).

TOKSU
Mong

TERMED or Tirmez 咀蜜 Ancient kingdom and city on the Oxus.

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Trâile

TICHYA (Singh. Tissa. Tib. Pd ldan) 至沙 or 帝沙 (1.) An ancient Buddha. (2.) A native of Nâlanda, father of S'âriputra. (3.) A son of S'uklodana.

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(Siam
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TICHYA RAKCHITÂ 帝失

(b.) as 盧舍那圖滿報身 "Lochana (or heavenly Dhyāni Bodhisattva, endowed with the) Sambhoga kāya of absolute completeness" (in Dhyāna); (c.) as 毗盧庶那清淨法身 "Vairochana (or Dhyāni Buddha, endowel with the) Dharmakāya of absolute purity" (in Nirvāna). In speaking of Buddha as now combining the foregoing (historically arranged) persons or forms of existence, the order here given is, of course, reversed. As to how this doctrine arose, we can only guess. Primitive Buddhism (in China) distinguished a material, visible and perishable body (色身 or rūpa kāya) and an immaterial, invisible and immortal body (法身 or dharmakāya), as attributes of human existence. This dichotomism—probably taught by S'ākyamuni himself—was even afterwards retained in characterizing the nature of ordinary human beings. But in later ages, when the combined influence of Shivaism, which ascribed to Shiva a threefold body (Dharmakāya, Sambhogakāya and Nirmana kāya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṅgha), trichotomism was taught with regard to the nature of all Buddhas.

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tence, viz., (1.) as Dhyâni Buddha he rules in the "domain of the spiritual" (4th Buddha kehêtra), (2.) as Dhyâni Bodhisattva he rules in the "domain of success" (3rd Buddha kehêtra), and (3.) as "Manuchi Buddha he rules in the domain of mixed qualities" (1st and 2nd Buddhakhêtra). There is clearly the idea of a unity in trinity underlying these distinctions and thus the dogmas of the Trailokya, Trikâya and the Triratna (q. v.) are interlinked, as the subjoined synoptic table shews in detail.

TRIPITAKA (Pâli. Pitakat-taya. Singh. Tunpitaka. Tib. Sde snod gsum. Mong. Gourban aimak saba) 三藏 lit. 3 collections. The three divisions (in imitation of the Brahmanic distinction of Mantras, Brahmanas and Sûtras) of the Buddhist canon, viz., (1.) doctrinal books, v. Sûtras, (2.) works on ecclesiastical discipline, v. Vinaya, and (3.) philosophical works, v. Abhidharma. Chinese Buddhists added a fourth class of miscellaneous, canonical works (v. Samyukta piṭaka). The principal Chinese editions of the complete Buddhist canon are the 南藏 Southern collection, Nanking, A. D. 1368—1398, and the 北藏 Northern collection, Peking, A. D. 1403—1424.

Synoptical Scheme of the Triratna, Trikâya and Trailokya.

Buddha	Saṅgha	Dharma
Practical Bodhi	Reflected Bodhi	Essential Bodhi
Sākyaṃmi	Lochana	Vairochana
Manuchi Buddha	Dhyâni Bodhisattva	Dhyâni Buddha
Nirmana-kâya	Saṃbhoga-kâya	Dharma-kâya
Transformations	Completeness	Purity
1st and 2nd Buddha-kehêtra	3rd Buddha-kehêtra	4th Buddha-kehêtra
Kâmadhātu	Rûpadhātu	Ârûpadhātu

TRIRATNA or Ratnatraya (Siam. Ratanatraya. Tib. Dkon mtchog gsum) 三寶 lit. the 3 precious ones, explained by 佛寶法寶僧寶 lit. the preciousness of Buddha, the law and the priest-hood, or by 佛陀 or 勃塔耶 Buddha, 達摩 or 達而麻耶 Dharma, and 僧伽 or 桑渴耶 Saṅgha. Triratna signifies the doctrine of a trinity, which, peculiar to Northern Buddhism, has its root in the Tris'arana (q. v.), common among Southern and Northern Buddhists. Under the combined influence of Brahmanism which taught a Trimurti (Brahma, Vishnu and Shiva) and of the later Mahāyāna philosophy which taught the doctrine of the Trikāya (q. v.), Northern Buddhists in Tibet and China ascribed to one living personality the attributes of the three constituents (Tris'arana) of their faith, viz. Buddha, Dharma and Saṅgha, considering "Bodhi" as the common characteristic of the historic Buddha, of the law which he taught and of the corporate priesthood which now represents both. Accordingly they viewed Śākyamuni Buddha as personified Bodhi (覺性), Dharma as reflected Bodhi (覺相), and Saṅgha as practical Bodhi (覺用). The Tantra

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<p>Buddhas, (c.) oxen, i. e. Bodhisattvas; salvation by three successive degrees of saintship. (2.) The three principal Schools of Buddhism, viz. the Mahâyâna, Hinâyâna and Madhyimâyâna Schools.</p>	<p>UCH Th (or exi fur Bu the ran forn Ori shaj of a repr cres one See</p>
<p>TSÂUKÛTA 漕矩吒 Ancient (Arachotos) kingdom in N.W. India (near Ghuznee).</p>	
<p>TUCHITA (Singh. Tusita. Burm. Toocita. Siam. Dusit. Tib. Dga ldan. Mong. Tegiiš bajasseno langtu) 兜率陀 or 兜術(陀) or 兜師 (or 駛 or 史) 多 or 覩史多 (or 陀) explained by 喜樂 lit. joyful, or by 聚集 lit.</p>	<p>UDA 烏芥 Oriss</p>
<p>assembly. The 4th Devaloka, where all Bodhisattvas are reborn before finally appearing on earth as Buddha. Maitreya resides there, but is, like all other Bodhisattvas, now in Tuchita, already engaged in promoting Buddhism, and occasionally appears on earth by the Anupadaka birth. Life lasts in Tuchita, 400 years, 24 hours being equal to 400 years on earth.</p>	<p>UDAG sun) See u</p>
<p>TUKHARA 兜佉勒 or 覩貨羅 or 月支國 lit. the kingdom of the Yueh-chi (Getae). (1.) The region around Badakchan. (2.) The Tochari Tartars. See Kanichka.</p>	<p>UDAKE Ancien now C of Gan</p>
<p>TYÂĠHRADA or Dživakahrada 烈士池 lit. the hero's lake. A lake near Mrigadava.</p>	<p>UDÂNA 烏枕 自說 prompt differin Sûtras matter questio dha).</p>
	<p>UDAYAN</p>

arpo) 烏陀愆那 or 優填
or 出愛王 A king of Káu-
s'ambi, entitled 弗少王
Vatsarâdja, said to have had
the first statue of Ruddha
made. But see under Pra-
senadjit and S'âkyamuni.

UDAYANA VATSARÂDJA
PARIPRITCHCHĀ. Title
of 3 translations, viz. (1.)
佛說優填王經 A. D. 265
—316, (2.) 優陀延王會
by Bodhiruteli, A. D. 618—
907, and (3.) 佛說大乘日
子王所問經.

UDĀYI or Udayibhadra 優陀
夷 or 出現 lit. (born when)
the sun shone forth. (1.) A
disciple of S'âkyamuni, to be
reborn as Buddha Saman-
taprabhâsa. (2.) A son of
Adjâtas'atru, also called
Sîmha.

UDITA 烏地多 A king in N.
India, who patronized Hiuen-
tsang (A.D. 640).

UDJDJAYANA. or Udjdjayini
優禪尼 or 烏闍衍那
Ancient kingdom and city
(Ozene, now Oujein) in W.
India.

UDJDJAYANTA 有善多 A
mountain (with a monastery)
in Surâchtra.

UDJIKAN v. Hudjikan.

UDYĀNA or Udiyâna 烏耆
延那 or 烏杖烏 or 烏

(孫)場 or 烏耆 (or 長)
explained by 苑 lit. (a coun-
try of) parks. Ancient king-
dom (Suastene) in N. W.
India, along the S'ubhavastu.
Some identify it with Urd-
dhastâna.

UDRA RĀMA PUTRA or
Udraka or Rudraka (Tib.
Rangs byed kyi bu Lhag
spyod) 鬱陀羅摩子 or
鬱頭藍子 lit. Udra the son
of Rama. A Brahman, for a
time teacher of S'âkyamuni.

UDUMBARA 優曇鉢羅 or
Nila udumbara 尼羅優曇
鉢羅 explained by 靈瑞
lit. a supernatural omen. (1.)
The Ficus glomerata, symbol
of Buddha because "it flowers
but once in 3000 years,"
sometimes confounded with
Panasa. (2.) A lotus of fabu-
lous size.

UIGURS 烏彝 or 烏胡 The
Turkish tribe of 高車 or
高昌 Kao-chang, settled (A.
D. 649) near Turfan, then
(A. D. 750) divided into 2
branches (Ablulgasi and
Tokus Uigurs) which (A. D.
1000) invaded Tangut but
were driven westward by
Chinghis Khan. He adopted
their alphabet (probably of
Nestorian origin), which was
even tually used to translate
(A.D. 1294) the whole Bud-
dhist canon from Sanskrit
and Tibetan texts.

ULAG 烏落 A Tibetan (or Uigur) term for compulsory post (socage) service, supply of porters and beasts of burden for travelling officials and priests (in Mongolia and Tibet).

ULLAMBANA 烏藍婆 (拏) explained by 倒懸 lit. hung up by the heels (?), or 盂蘭 or 盂蘭盆 explained by 貯食之器 lit. a utensil to pile up (offerings of) food. The festival of all souls (醮) as now held in China annually during the 7th moon, when Buddhist (and Tauist) priests read masses to release the souls of those who died on land or sea from purgatory, scatter rice to feed Prêtas, consecrate domestic ancestral shrines, burn paper clothes, on the beach or in boats, for the benefit of those who were drowned (燒衣節), and recite Yoga Tantras (such as are collected in the 瑜伽集要餓口食儀 translated by Amoghavadjra, (A. D. 746—771) accompanied by magic fingerplay (Mudrâ) to comfort ancestral spirits of seven generations in purgatory Nâraka), in temporary sheds in which statues of the popular Buddhist deities, groups of statuettes representing scenes from Chinese history, dwarf plants, silk festoons, chandeliers and lamps

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<p>Tauist) ecclesiastics, engaged in popular teaching (whether belonging to the Lotus School 蓮宗, or to the Tient'ai School 天台八教, or to the Avatamsaka School 華嚴部), in distinction from ecclesiastics of the Vinaya School 律師 and of the Dhyāna School 禪師. The term Upadhāya (Tib. Mkhan po) is now-a-days, and specially in Tibet, also a designation of the abbot of a monastery, but in popular parlance it signifies in China simply a Buddhist ecclesiastic (of any rank whatsoever) as distinguished from a Tauist priest or from a Confucian scholar.</p>	<p>pc of sy re Vi UPÂ vo. (1. S' UPÂ Til chi 鳥 att 近 Lay dhi ent vow com they (Sin snei 鳥 夷 or devc</p>
<p>UPADJITA v. Upas'ânta.</p>	
<p>UPAGARUDA 愛波迦婁荼 A fabulous bird. See Garuḍa.</p>	
<p>UPAGUPTA (Tib. Oye sbas) 鳥 (or 鄔) 波 嚩 多 or 優 波 掘 多 explained by 近 護 lit. near protection. The fourth patriarch, a native of 吒 利 (Pâtaliputtra?), a S'ûdra by birth, personal conqueror of Mara; laboured at Mathura; died B. C. 741 (or 335).</p>	<p>UPAS 波 djina auth hrid lated ghad 法 lated rayas</p>
<p>UPÂLI (Tib. Nye var khor. Mong. Tchikola Aktchi) 優 波 離 A disciple of S'ākya- muni, a S'ûdra by birth, a barber, to whom Buddha gave the title 持 戒 "sup-</p>	<p>UPASÉ title,</p>

UPASTHĀNA (Pāli. Patthāna, Singh. Passana) 處 lit. condition, dwelling. See Smṛity upasthāna.

UPAS'ŪNYA 月婆首那 or 高空 A prince of Udjdjajana, who came to China A.D. 538—541, and translated several works.

UPATICHYA (Pāli. Upatissa. Tib. Nergyal) 優婆室 (or 底)沙 (1.) Another name for S'āriputra. (2.) A native of India, author of the Vimokchamarga s'āstra 解脫道論, translated (A. D. 505) by Saṅghapāla.

UPĀYA or Upāya kāus'alya 方便度 lit. salvation by (proper) means. The knowledge and use of the proper means of salvation; the 7th of the 10 Pāramitās.

UPECKCHĀ 優畢叉 or 捨 lit. renunciation. A state of absolute indifference, attained by renouncing any exercise of mental faculties.

UPOCHANA v. Pochadha.

URAGASARA s.a. Tchandanēva.

URAS'I 烏刺尸 Ancient province (Ouasteue) of Cashmere (the modern district of Rash, W. of Muzafarabad).

URDDHASTHĀNA or Vardhasthāna 佛栗持薩儻那 Ancient kingdom (Ortošana) and city (now the Bala Hisar of Cabul).

URNA (Tib. Mdzod spu) 眉間白毛 lit. white hair between the eye brows. A circle of hair (issuing rays of light illumining every universe) between the eye-brows of a Buddha; one of the 32 Lakṣaṇas.

URUVILVĀ (Singh. Uruwelaya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near, Gayā where S'ākyamuni practised austere asceticism for years.

URUVILVĀ KĀS'YAPA 優樓 (or 盧) 頻螺迦葉波 One of the principal disciples of S'ākyamuni, so called either because he practised asceticism in Uruvilvā or because he had on his breast a mark resembling the papaya (v. Uruvilvā) fruit. He is to re-appear as Buddha Samantaprabhāsa.

UTCHTCHASAYANĀ MAHĀSAYANĀ 不坐高廣大牀 lit. not to sit on a high, broad and large couch. The 9th of the S'ikchāpada.

UTKALĀ s. a. Uḍa.

UTKAṬUKĀSANA (Tib. Skylimo krung) 結跏趺坐 lit. sitting cross-legged (on the hams), with the note "so that body and soul remain motionless." The orthodox posture of ascetics, best adapted for meditation, viz. sitting one's hams so that the feet are

not seen, or so that the soles are turned upwards.

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UTPALA 鬱 (or 優) 鉢羅 or 唄鉢 or Nila utpala 尼羅 烏 (or 漚) 鉢羅 explained by 青蓮花 lit. blue lotus, or 黛花 lit. dark (blue) flower. (1.) One of the 8 large cold hells (Nāraka), where the cold causes the skin to burst, till it seems covered as with lotus buds. (2.) One of the 10 hot Lokantarika hells (Nāraka), where the flames resemble numberless lotus flowers.

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UTTARA 唄唄羅 or 上 lit. superior. An Arhat of Tohulya, a disciple of Déva.

UTTARÂCHÂDHA 唄唄羅 類沙茶 The month of S'ak-yamuni's conception (14th day of 4th moon to 15th day of 5th moon).

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UTTARAKURU or Kurudvîpa (Singh.) Uturakura. Siam. Udorakaro thavib. Tib. Byang gyi sgra mi snan. Mong Moh dohtou) 鬱

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怛 (or 多) 羅拘 (or 究) 樓 (or 溜) or 鬱怛羅越 or 鬱單越 or 殞怛羅句 (or 拘) 盧 (or 羅) or 烏苔羅孤羅尼 or 俱盧州 explained by 高上 lit. higher than any (other continent), or 勝州 lit. the

VÂCHP.
Rlang
敷 or
九迦
discipl

under Trikāya) of the Dhyāni Buddha Akchobhya. (3). A popular deity, the terror of all enemies of Buddhist believers, specially worshipped in exorcisms and sorcery, by followers of the Yogāchārya School.	VAD	PF of of t viz. 經 384
VADJRA SAMĀDHI 金剛三昧 A degree of Samādhi.	A.I A.I	
VADJRA SAMBHAVE 幹資羅三葩微 or Vadjra dbhave 幹資魯忒葩微 Thou who art originated in (or hast existence from) the vadjra An exclamation, addressed to Buddhas in prayer.	若 tsan D. 6 能 Dha	
VADJRĀSANA s.a. Budhiman- da.	VADJ sami	
VADJRASATTVA (Tib. Bha rdje sems dpar snang) 幹資羅薩埵 A fictitious Bodhisattva. who became the 6th Dhyāni Buddha of the Yogāchārya School.	VAIBF 師 cha s sophe conce direct Sāutr mind See 8	
VADJRAS'EKHARA VIMĀNA SARVA YOGAYOGISŪTRA 金剛峰樓閣一切瑜 伽瑜祇經 Title of trans- lation (A.D 723—730) by Va- djra bodhi.	VĀIDĒ 提希 thoug sāra, 1 also c	
VADJRASŪKI S'ĀSTRA 金 乘針論 Title of a translation (A. D. 973—981) by Dharm- adēva.	VĀIDUI Sngon	
VADJRĀTCHĀRYA 金剛上 師 lit. superior master of the vadjra. Epithet of leaders of the Yogāchārya School.	稠利 (毗) 珙 describ bustibl near V	

Ancient republic (v. Litchhavis) and city (near Bas-sahar, N. of patna), where the 2nd synod (B. C. 443) was held.

VAIS'ECHIKA (Tib. Bye brag pa) 轉思迦 or 衛世師 or 勝宗 lit. School of conquerors, explained by 勝論 外道 lit. heretics who defeated the (adherents of the) s'âstras. An atomistic School (founded by Kanâda). It taught, like the Sâmkhya philosophy, a dualism of an endless number of souls and a fixed number of material principles, by the interaction of which, without a directing unity, cosmic evolution proceeds and it occupied itself, like the orthodox Nyâya philosophy, chiefly with the theory of knowledge, but it differed from both by distinguishing 6 categories or objects of cognition, 六諦, viz. substance, quality, activity, species, distinction and correlation, and 9 substances (possessed of qualities), 九陰, viz. the 5 elements, time and space, spirit (manas) and soul (atma).

VAIS'RAMANA or Vais'ravana or Dhanada (Singh. Wesamuna. Siam. Vetsuvan. Tib. Rnam thos kyi bu. Mong. Bisman tegri) 轉舍羅婆拏 or 轉室羅憐囊 or 毗沙門 or 毗捨明 explained

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VAIS'R
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VARCHIKA (Pāli. Varcha)	頭
婆(利)師 (or 使) 迦 or 婆	nat
師波利 or 雨時生花 lit.	dan
a flower which grows in the	bro
rainy season, or 夏生花	bro
lit. flower which grows in	a di
summer. A kind of perfume,	like
perhaps Lignum aloes.	Ami
VARDASTHĀNA. v. Urddhas-	(unti
thāna.	as tl
VARDDHANA v. Puṇḍravard-	arch
dhana.	work
VARIKATCHA or Varukatchê-	Bodh
va s. a. Barukatchêva.	Tuch
VARMA VYŪHA NIRDĒS'A	VASUE
被甲莊嚴會 Title of a	or Gi
translation (A. D. 618—907)	mana
by Bodhirutchi.	三法
VARUCHA 跋盧沙 Ancient	s'āstra
town (now Palodheri or Pel-	Saṅgl
ley) in Gānbhāra.	(A.D.
VARUNA (Tib. Tchu lha) 婆	VASUDĒ
樓那 or 水天 lit. the déva	Brahm
of waters. The Brahmanic	father
god of heaven, regent of the	VASUDH
sea, and, as one of the 8	經 Titl
Lokapālas, guardian of the	D. 384-
West.	va, s.a.
VAS'AVARTI s.a. Paranirmita	佛說法
Vas'avarti.	D. 980-
VAS'IBHA 婆私瑟佗 or 大	VĀSUKI
仙 lit. the great richi. One	lit. man
of the 7 Brahmanic richis, a	Nāgas.
patron of Buddhist priests,	VASUMIT
now worshipped as regent of	多(or 咀
a star.	羅 or 婆
VASUBANDHU 伐蘇槃度	lit. friend
or 婆藪槃豆 or 婆修盤	

<p>pasāna) 念受苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipakchika. dharma; one of the 4 Smrity upasthāna, viz. the recogni- tion that all forms of sensa- tion are but so many forms of misery.</p>	<p>bl VIB 毗 cle M 48 VIBI 別 dis div AICE lit. Epi Buc (kh rhit VIDÊ 毗 于 Pur nam regi VIDH ploy VIDJ lit. thet VIDJ Wor dox dial VIDJ Sing nial lit. of fect org kno</p>
<p>VÊMATCHITRA 毗摩質多 羅 or 海水波音 A king of Asuras, residing at the bottom of the sea; father of Indra's wife.</p>	
<p>VENUVANA (Tib. Od ma) 竹 林 or 竹苑 lit. bamboo park. The Karanda vênuvana (q.v.) with a vihāra (竹林 精寺 or 竹苑寺), the favourite resort of S'ākya- muni.</p>	
<p>VÊTÂLA SIDDHI 毗陀羅 悉底 The art of obtaining siddhi (q. v.) by means of incantations and sacrifices performed over a corpse.</p>	
<p>VÊRAMANÎ v. Pantcha vêra- manî.</p>	
<p>VÊTÂLA 毗陀羅 or 韋陀 羅 or 赤色鬼 lit. red de- mon, or 厭禱鬼 lit. a demon who loathes prayer. A class of demons dwelling in, and abl to quicken, dead bodies.</p>	
<p>VIBHÂCHA S'ÂSTRA 鞞婆 沙論 A philosophical work by Kâtyāyanî putra, trans- lated (A.D. 383) by Saṅgha-</p>	

tion and unity. (2.) General designation of each of the Chaḍāyatana or 六處 i.e. the 6 organs of knowledge, viz. Tchakchur, S'rotra, Gh-rāna, Djihvā, Kāya and Manas. (3.) General designation of each of the Chaḍbāhya āyatana or 六塵 i.e. the 6 objects of knowledge, viz. Rūpa, S'abda, Gandha, Rasa (精神 lit. subtle spiritual vitality), Poṭṭabha and Dharmā. (4.) General designation of each of the Achṭa vidjñāna 八識 lit. the 8 forms of knowledge, viz. the above Chaḍāyatana with the addition of Klichṭa manas 訖利瑟吒耶末那識 or 染汗意識 lit. a knowledge of what defiles the mind, and Ālaya 阿賴耶藏識 lit. a knowledge of the written canon ('Tripiṭaka).

VIDYĀ or Vidyā mantra 禁咒 lit. spells (mantras) for exorcizing, or 明咒 lit. mantras of (mystic) knowledge. Mystic formulae, said to be derived each from a separate deity (of the Yoga School) and consisting of translations or, more frequently, of transliterations from Sanskrit (now not understood in China), sometimes also of syllables which give no meaning at all.

VIDYĀ DHARA PIṬAKA or

Mantra piṭaka ar Dhāraṇi piṭaka 禁咒藏 lit. collection of mantras for (purposes of) exorcism. A class of books, some of which are included in the Samyukta piṭaka, and consisting of dhāraṇis, mantras, vidyā mantras, tantras, yoga tantras, and other formularies of supposed mystic, magic and exorcistic efficacy.

VIDYĀ MĀTRA S'ĀSTRA.

Title of 3 treatises by Vasubandhu (on the Lankāvatāra sūtra), viz. (1.) 大乘楞伽經唯識論 translated (A. D. 508—535) by Bodhirutchi, (2.) 大乘唯識論 translated (A. D. 557—569) by Paramārtha, and (3.) 唯識二十論 translated (A. D. 661) by Hiuen-tsang.

VIDYĀ MATRA SIDDHI

RATNA DJĀTI S'ĀSTRA
成唯識寶生論 A commentary (on the Vidyā mātra s'āstra) by Dharmapāla, translated (A. D. 710) by Chang Wen-ming (Itsing).

VIDYA MĀTRA SIDDHI

TRIDAS'A S'ĀSTRA KĀRIKĀ 唯識三十論 A philosophical work by Vasubandhu, translated (A. D. 648) by Hiuen-tsang, with a commentary called 成唯識論 Vidyā mātra s'āstra by Dharmapāla, translated (A. D. 659) by Hiuen-tsang.

VIDYĀ NIRDĒSA S'ĀSTRA 顯識論 Title of a translation (A. D. 557—569) by Paramārtha.	ba ma ni fo an Vi to sol are ing
VIDYĀ PRAVARTANA S'ĀSTRA 轉識論 Title of a translation (A. D. 557—569) by Paramārtha.	VIH
VIDYA S'ĀSTRAS v. Pañcha vidyā s'āstra.	or
VIGATABHAYA 最清淨 The 730th Buddha of the present kalpa.	pat of
VIGHNA 維祇難 or 障礙 A S'ramaṇa of India (originally a fire worshipper), who brought to China and translated the 曇鉢經 lit. Dharmapada sūtra.	VIH po) lit. Abl Ka
VIHĀRA (Siam. Pihan or Vat. Tib. Gtsug lag. Mong. Kūt or Saūma) 毗訶羅 or 鼻訶羅 explained by 僧坊 lit. dwelling of the Saṃgha, or by 僧遊履處 lit. place for the peripatetics of priests, or by 精舍 or 精廬 lit. cottage of purity, or by 佛寺 lit. Buddhist temple. (1.) Any place (academy, school or temple) used for regular study (or practice) of Buddhism. (2.) The temple within a monastery, as the principal meeting place. (3.) A monastery or nunnery, which "ought to be built of red sandal wood (tchaṇḍana), with 32 chambers (each 8 tāla trees high), with garden, park,	VIKĀ 時 prop lit. rule châp VIKA fabu sessc VIKR 摩阿 阿迭 by 走 sun. (1000 pa), a dhism VIKRĪ the b 200 li of Ca

VIMATI SAMUDGHÂTIN 除
欵意 The 6th son of Tchan-
dra.

VIMBASARA or Vimbisâra or
Bimbisâra.

VIMOKCHA or Mokcha or
Vimukti or Mukti (Pâli.
Vimokha or Vimutti. Tib.
Grol pa) 解脫 lit. liberation
(as an act), or 解脫處 lit. the
âyatana (conception of, or
dwelling in) liberty. [1.] Moral
liberation (from vice and pas-
sion), by means of observing
the 8 sections of the Prati-
mokcha sûtra (containing 250
ascetic and monastic precepts).
[2.] Mental liberation, or
liberty gained gradually by 8
successive intellectual opera-
tions, 入解脫 lit. Achṭa
vimokcha, viz. (a.) 觀內有
色外亦觀色解脫 lit.
liberation from (the concep-
tion that) notions have both
subjective and objective rea-
lities corresponding to them,
(b.) 觀內無色外亦觀色
解脫 lit. liberation from (the
conception that) notions have
indeed no subjective, but have
objective, realities correspond-
ing to them, (c.) 內外諸色
解脫 lit. liberation from (the
conception of) any realities
whatsoever, whether subjec-
tive or objective, (d.) 空無邊
處解脫 lit. liberation by the

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VINAYA VINIS'TCHAYA UPÂLI PARIPRITCHTCH- HÂ. Title of 2 translations, viz. 佛說決定毗尼經 A. D. 371—420, and 優波離 會 by Bodhirutchi, A. D. 618 —907.	ve pe 80 VIP. 毗 tra M:
VINĠILA or Vinkila or Va- rangala 瓶耆羅 Ancient capital of Andhra.	VIPU 羅 gâr
VINIRBHOGA 離衰 The kalpa of Bhichmagardjita ghochasvara rādja.	VIPU lam don Buo
VINĪTA PRABHA 毗膩多 鉢臘婆 or 調伏光 lit. taming the light. A learned priest of Dûchasana; author of several s'âstras.	VĪRA 授 a s' of S
VINĪTA RUTCHI 毗尼多流 支 or 滅喜 lit. extinction of joy. A S'ramaṇa of Udyâ- na, translator (A. D. 582) of 2 works.	VĪRA heroc
VIPASÂ 毗播奢 The river Hyphasis (now Beas) in the Pundjab.	VIRAS cient Kars and
VIPAS'YI or Vipasvi or Dji- nendræ (Tib. Ruam par gzigs) 毘鉢尸 or 毗婆尸 or 重重見 lit. manifold views. The first of the Sapta Buddha, the 998th Buddha of the last kalpa, a Kchat- triya by birth, son of Panḍu (槃頭), a native of Panḍupa- ti (槃頭婆提), who lived under an As'oka tree, con-	VIRŪI hok. Mon; 毗 勤 溜 流 by grow vaku 4 fc (2.) of desti

<p>VIS'UDDHA TCHÂRITRA 淨行 The companion of Vis'ichṭa tchâritra.</p>	<p>VIV 卮 w la ch</p>
<p>VIS'VABHÛ 毗舍淨 or 毗 攝羅 or 毗濕婆部 or 隨 葉佛 explained by 重重 變現 lit. apparition of various transformations, or by 遍一切自在 lit. all beings everywhere independent, or by 一切有 lit. all beings. The last of the 1000 Bud- dhas of last kalpa. The 3rd of the Sapta Buddha, born a Kchâtriya, who converted 130,000 persons, when life lasted 10,000 years.</p>	<p>VIV. 婆 VIV. ka gal of 20 wh rai. flo one in evo dhâ oth tch hig gior all See</p>
<p>VIS'VAKARMAN (Singh. Wis- wakarma) 毗濕縛羯磨 or 毗首羯磨 explained by 重重功業 lit. all sorts of handicraft. The creator (in Brahmanic cosmogony) who, transformed as an artist, went with Mâudgalyâna to Traiyastriṃśas to take a likeness of Buddha and then carved the first statue.</p>	<p>VIVA PA pa. 住 kal (suc whe of t cons by fere her mat forn Tch Bud</p>
<p>VIS'VAMITRA or Kaṣ'ika (Tib. Kun gyi behes) 毗奢 蜜多羅 An ancient richi, teacher of the infant S'âk- yamuni.</p>	
<p>VITASTI 揲手 lit. a span. The 32,000th part of a yodjana.</p>	
<p>VITCHAVAPURA 毗苦嬰 補羅 The ancient capital of Sindh.</p>	

have the appearance of Yak-chas and the power of Kṛityas.

YAMA (Siam. Phaja jam. Tib. Gchinrdje. Mong. ErlikKhan) 閻摩羅 or 夜摩盧迦 (or 閻 or 剡 or 琰) 魔 or 閻羅 explained by 時分 lit. a division of time, or by 雙王 lit. the twin rulers (Yama and Yamī) or the twofold ruler (being both judge and criminal), or by 遮止 lit. restraining (evil doers). (1.) The Aryan lord of the day, his twin-sister Yamī (queen of night) who opens to mortals the path to the West. (2.) In later Brahmanic mythology, one of the 8 Lokapāla, guardian of the South and ruler of the Yama dévaloka (q. v.), also judge of the dead. (3.) In Buddhist mythology, the regent of the Narakas, residing South (yamas) of Djambudvīpa, outside the Tchakravālas, in a palace of copper and iron. He was originally a king of Vaisālī, who, when engaged in a bloody war, wished he were master of hell, and was accordingly reborn as Yama in hell, together with his 18 generals and his army of 80,000 men, who now serve him in hell as assistant judges, jailors and executioners. His sister (Yamī) deals with female culprits. But three times (三 時 yama) in every 24 hours

a demon pours into Yama's mouth boiling copper (by way of punishment), his subordinates receiving the same dose at the same time, until their sins are expiated, when he will be reborn as Samanta rādja (普王).

YAMADAGNI 焰摩火大山 One of the 7 ancient richi.

YAMA DÉVALOKA 夜摩天 or 焰摩天 explained by 時 lit. time, or by 善時天 lit. the heaven of good time (where there is no change of day and night). The 3rd Dévaloka, above Traiyastims'as, 160,000 yodjanas above Mēru, with a circumference of 80,000 yodjanas. Life lasts there 2,000 years, but 24 hours on earth are equal to 200 years there. See Yama.

YAMĀNTAKA (Tib. Gchin rjei gched) 閻曼德迦 An epithet of Shiva (s.u. Mahēsvāra or Rudra), as "destroyer of Yama."

YAMUNĀ 閻牟那 or 琰母那 A tributary of the Ganges; the Jumna.

YAS'ADA or Yas'as or Yads'aputra (Tib. Ja shei ka) 邪舍陀 A native of Kos'ala, disciple of Ananda, a leader at the 2nd synod (A. D. 443).

YAS'ASKAMA 求名 lit. seeker of fame (yas'as). An ambitious,

Yogātchārya or Tantra or Mahātantra School, which claims Samantabhadra for its founder. The teaching of this School is derived from the Yoga system (a deistic branch of the Sāṅkhya) of Patandjali [B. C. 200—150], who taught abstract meditation to be reached by means of moral consecration to Is'vara and mental concentration upon one point with a view to annihilate thought, whence would result the Achta Mahasiddhi (8 great powers of Siddhi), viz. the ability. [1.] to make one's body lighter (laghiman) or [2.] heavier (gariman), or [3.] smaller (animan) or [4.] larger (mahiman) than anything in the world, and [5.] to reach any place (prapti) or [6.] to assume any shape (prakamya), also [7.] to control all natural laws (is'atva) and [8.] to make everything depend upon oneself (vas'itva), all at pleasure of will (v. Riddhi). On this basis, but in harmony with the leading ideas of the Mahāyāna School, Asaṅgha compiled (A.D. 550) the mystic doctrines of his Yoga School, which taught that by means of mystic formularies (tantras) or litanies (dharanis) or spells (mantras), the reciting of which should be accompanied by music and certain distortions of the fingers (mudrā), a state of mental fixity

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PART II.

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A PALI VOCABU

[Note.—Those Pāli terms which coincide with the
here, as in the whole work,

Abhassara	1	Assul
Abhassaras	1	Atap
Abhidhana	1	Attha
Abhinna	3	Attar
Adhimutti	4	Bala
Adjatasattu	4	Bhad
Adjita	5	Bhad
Adjita kēsa kambali	5	Bhad
Aggivessayana	6,50	Bhag
Akanistaka	6	Bhan
Amitodana	11	Bhik
Anatatha	12	Bodh
Anepida	12	Dhar
Apramana	15	Dhan
Aranna kangga	15	Dhar
Ariya	17	Dhar
Asaṁkheyya	19	Dhar
Asangasatta	19	Dibb
Asava saṁkhaya	21	Dibb
Asoka	20	Ghān
Assakanna	21	Ghêd

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Iddhippa blêdo	131	Phatimokha sutta	122
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Isadhara	65	Pitakattaya	180
Kadjanghêle	67	Piti	123
Kakusanda	77	Pottaban	119
Kapilavattu	70	Pubbéni vasanuga- tamnânem	126
Kappa	68	Pathudjana	123
Kassapa	73	Râdjagaha	127
Kathi	77	Sadâbala	156
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Muttâ	101	Sammaditthi	145
Nagaséna	103	Sammakamanta	145
Namo	104	Sammâprathâna	145
Nandiyâvatta	105	Sammâsamâdhi	145
Nibbâna	109	Sammāsambuddha	145
Nimmanaratti	109	Sammâsamkappa	146
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Paranirmita Wasawarti	115	Sannana	142
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PALI VOCABULA

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Sikkhapāda	153	Va
Sinhahāna kabāna	154	Va
Sota	159	Va
Sotāpan	159	Ve
Sotthika	167	Ves
Sunna	164	Vit
Sūriya	165	Vin
Sūta	165	Vin
Suttavāda	152	Viv
Suvanna	166	Viv
Suvatthika	167	Waj
Tamalitti	169	Was
Tavatinsa	178	Wec
Tchakkhun	171	Win
Tchankama	173	Wir
Tchatur Maharajika	174	Wis
Tchētiya	171	Yaw
Tchintchi	173	

END OF PART II.

PART III.

Dewala	42	P
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Gandhan	57	P
Garunda	58	P
Gautama	58	P
Gayákásyapa	59	P
Ghanan	60	P
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Ghosika	60	P
Gili	61	P
Grahapati	61	R
Isadhara	65	R
Isipatana	101	R
Kala dewala	19	S
Karmaja	175	S
Kasyapa	73,85	S
Kayan	75	S
Kimbulvat,	70	S
Kondanya	74	S
Kosamba	74	S
Kosol	77	S
Lakhan	81	S
Lichawi	82	S
Mahabrahmas	84	S
Mahanama	87	S
Mahapurushu lakshana ..	81	S
Mahindo	91	S
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PART IV

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A SIAMESE VOCA

Amaraka jana thavib	15	Pl
Anodatasa	12	Ph
Aralang	16	Ph
Assakan	21	Ph
Awichi	27	Ph
Batkeo inthanau	125	Ph
Bupha vithe thavib	126	Ph
Chakravan	172	Ph
Dapha	169	Ph
Davadung	178	Pih
Dusit	183	Put
Himaphant	63	Rat
Jak	206	Ror
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Kalasuta	67	San
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Khong ka	57	Suk
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Lokavithu	82	Tha
Mahadapha	122	Thej
Mahakab	68	Trai
Maharoruva	88	Trai
Mak	97	Tsch
Matxima prathet	85	Tsin
Narok	105	Udor
Nenor luksit	157	Vat
Paranimit	115	Vetsu
Phaja jam	207	Vinat
Phaja man	97	Virul
Phakhava	30	Viruj
Phattakala	29	Xam

END OF PART IV.

PART V.

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A BURMESE VOCABULARY.

Baranathee	194	Scien	157
Duzzaraik	56	Thabeit	117
Dzedi	171	Thakagan	134
Kium	142	Thakia	135
Magga	97	Thakiamuni	135
Manh	97	Thanga	142
Mar	97	Tharanagou	182
Mat	97	Thariputra	148
Miemmo	163	Thati pathan	156
Migadawon	101	Thawatthi	157
Namau	104	Theddhat	150
Nat	102	Thingan	143
Neibban	109	Thoodautana	162
Niria	105	Thoot	165
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Phungee	157	Tsanda	175
Ptetzega	123	Tsekia wade	172
Pitagat	118	Wignian	197
Prachadi	160	Wini	202
Racior rathee	130	Yatana zengyan	173
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Rahan	16	Yudzana	203
Raoula	127		

END OF PART V.

PART

—:o:—

A TIBETAN VO

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Amurlikšan	0	I
Ani	32	I
Bab dvang phyugh	115	I
Bandi	157	I
Bargyi bskalpa	68	I
Bdosogs	65	I
Bdud rtsi	10	I
Bdud rtsi zas	11	I
Bdudsig tchan	97	I
Bha rdje sems dpar snang	191	D
Bhach bah	28	D
Bharana	46	D
Bhu ram ching pa } hphags skyespo ... }	65	D
Bhudh rtsi zas	55	D
Bon po	186	D
Bram ze	36	D
Brgju bjin	151	D
Bskalpa	68	D
Bskalpa bzan po	68	D
Bskalpa ngan po	68	D
Bskalpa tchen po	68	D
Btsan btchos	151	D
Btsham ldan das	30	D
Byamps pamgon po	92	D
Byang gyi sgra misnan ..	189	D
Byang tchub	32	D
Byang tchub sems dpa ..	34	D
Bye brag pa	193	D
Cenresig	23	D
Chamra	92	D
Chang chang chu	54	D
Chargü lus pag dwip ...	126	G
Chel	153	G
Chintou mthong ba	161	G

TIBETAN VOCAL

Muar med	27	I
Mos pa	4	I
Mouh dgalyi bu	86	I
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Mtchod khang	121	
Mtchod rten	160,171	R
Mustegs tchah ..	177	R
Mutig	101	R
Myalba	105	R
Mya gnan med pa	20	R
Mya ngan las lhas pa ..	85	R
Nag po tchen po	85	R
Nama	104	R
Nan thos	157	R
Nap po	19	R
Ndjig rtengyi	82	R
Nergyal	188	R
Ngang zen	30	R
Nid rghial	148	R
Nima	165	R
Nimaigung ..	83	R
Njandu jodpa	157	R
Nub kyi va lang spyod ..	15	R
Nye dgah vo	187	R
Nye var khor	187	R
Od bsal	116	R
Od dpag med	8	R
Odma	197	R
Odsrung	73	R
Odsrung tchen po	85	R
Od tchung	116	R
Og min	6	R
Oye sbas	187	R
Padma byung gnas ..	111	R
Padsskor	101	R
Pak tehhu	194	R
Pan shen	113	R
Paldan	176	R
Phaggs pa lama	28	R
Phothisath	34	R
Phreng thogs	58	R
Phung bo	113	R
Phyag rdor	190	R
Phyir mi hong ba	11	R
Phyir mi ltog pa	23	R

PART V.

—:o:—

A MONGOLIAN VO

Altan tchidaktchi,	69	G
Amudaria	194	G
Arighou idegethu	162	H
Assuri	21	Je
Baddir	117	Je
Birrid,	123	K
Bisman tegri	193	K
Bumiga	60	K
Burchan bakchi	135	KI
Bussudum chubilghani }	115	KI
erkeber		KI
Chasalang oughei nom }	20	Kt
un kaghan		La
Chida	155	Lu
Childa	154	Ma
Choghossom galab	145	Ma
Chubarak	142	Ma
Chutuktu	16	Ma
Daini daruksan	16	Ma]
Dorona oulam dzi }	106	Ma]
boyetow dip ... }		o
Dsang lun	40	Mas
Dumdadu galab	68	en
Dyan	49	Mol
Ebderekoï galab	144	Nad
Ergetu khomsin	23	Nat
Erlık khan	207	Nari
Esrın tegri	35	Ogh
Galab	68	Orel
Gascib	85	Orel
Gelong	31	Oros
Gerel zakıktchi	73	Orts
Ghassalang etse augkid }	109	Ovör
shirakasan		Prati
Ghassalang ugei nohmin }	47	Rach
khan		Rahc
Gobi	93	Ridd

Sabssarum	68	Tamu	105
Saghoratw	68	Tchikhola aktchi	187
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Scharwak	157	Todorchoi ilaghaksan	121
Schigamuni	135	Toktachoi galab	205
Schimnus	97	Tschibaganza	32
Sidda	154	Tsoktsasun dshirüken	32
Sonoschoyabui	157	Ubaschi	187
Ssava jirtintchu	134	Ulumtchi toreltu	203
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Ssümä	143, 199	Vimaladjana ün kundi	127
Sümmer oola	163	Zogoza	117

END OF PART VII.

PART VII

—:0:—

A JAPANESE VOC

[Note.—The figures in the subjoined Vocab page, column, and paragraph to be found at 23, a, 3" signifies that the Sanskrit and Chinese term Abadana will be found explained a column, in the 3rd paragraph, under the head

Abadana	23, a, 3	Aja
Abara nyo	10, b, 4	Aja
Abarara	14, b, 4	Aki
Abasaira	1, a, 2	Aku
Abasairasho	1, a, 4	Am
Abatsu mora	15, a, 5	Am
Abatsura shira	26, b, 1	Ana
Abatsura shira sogya	26, b, 2	Ana
Abatsuri kudani	15, a, 1	Ana
Abidatsuma	1, b, 4	Ana
Abidatsuma bibasha- ron	3, a, 1	Ana
Abidatsuma hotchiron	2, a, 3	And
Abidatsuma houn soku ron	2, a, 2	Ano
Abidatsuma kanromi ron	2, b, 4	Anu
Abidatsuma kenchu ron	2, b, 6	Ana
Abidatsuma kushaba- ku ron	2, b, 2	Ara
Abidatsuma ron	2, b, 9	Ara
Abidatsuma shikishin soku ron	3, a, 2	Arei
Abidomma shin ron	2, b, 1	Arin
Abira	9, b, 4	Arin
Abutasama	4, a, 5	Ariy
Agini	6, a, 1	Ariy
Agiyama	5, b, 3	Asci
Ai	178, b, 1	Ashu
Aikuo	20, a, 3	Ashi
		Ashu
		Asit
		Asō
		Atan
		Atci

Gishakusen	61, a, 1	Jik
Giya shiki giya	70, a, 2	Jik
Gobun hosschin'	113, a, 4	Jin
Godonshi	113, b, 3	Jia
Goho	45, b, 4	Jin
Gokai	114, b, 1	Jiri
Gokon	65, b, 4	Jisl
Goriki	28, a, 4	Jiza
Goun	155, b, 4	Job
Guisho	28, b, 1	Job
Gyo	27, b, 1 ; 144, a, 6	Joda
Hanya	119, b, 6	Joga
Hanya haramitta	120, a, 7	Joku
Haramitta	115, a, 4	B
Hassho dobun	97, b, 1	Joku
Hatsunchan	116, a, 3	Joku
Hiyu	23, a, 3	Joku
Ho	43, b, 6	Jorin
Ho ai	46, a, 4	Juak
Ho aiku	47, b, 1	Juha
Ho bo	46, b, 2	Juha
Ho ki	45, b, 2	Juha
Hokkaku joshin kyo	5, b, 2	Juji
Hokke zammai	132, b, 5	Juko
Homitsubu	44, b, 4	Junii
Homyo	46, a, 1	Jurik
Hoppadai	126, b, 3	Jurik
Horaku	46, b, 3	Juron
Horin	47, b, 3	Juzes
Hoshari	47, a, 4	Kaba
Hoshin	141, b, 7	Kabe
Hosho	130, a, 2	Kabi
Hosshin	45, a, 5	Kach
Hossho	45, a, 4	Kakt
Hotoke	36, b, 6	Kang
Ho-un soku ron	2, a, 2	Kanj
Idaten	196, b, 2	Kanr
Indaraniranimokuta	65, b, 2	Kanr
Ishadara	65, a, 1	Kans
Ishiki Kai	96, b, 1	Kapi
Iteimokutagiya	66, b, 7	Karu
Jakametsu	109, a, 3	Kara
Jakujosho	15, b, 9	Kari
Jigoku	105, a, 6	Kast
Jiji	43, b, 4	Kats

A JAPANESE VOCAB

Nyakuna	54, a, 2	Seig
Nyo koku	36, a, 7	Seis
Ojin	108, b, 2	Sem
Okoko	6, a, 7	Sem
Omon	112, b, 7	Sesc
Onurimora	13, b, 1	Sess
Oshajo	127, a, 7	Shal
Osho	186, b, 1	Shal
Oyu daima	13, b, 6	Shal
Ragora	128, a, 1	Shak
Raju sanzo	79, a, 1	Shak
Rakan	16, a, 3	Shak
Rambini	83, a, 1	Shan
Remmam Bosatsu	48, b, 5	Shari
Renge shu	132, b, 6	Shata
Rin	171, b, 5	Shay
Rinne	147, a, 9	Shieh
Ritsu	202, a, 5	Schie
Riujin	102, b, 2	Schie
Riuju	103, b, 2	Shida
Riu o	103, a, 2	Shiki
Rokuayatana	103, b, 2	Shiku
Rokudo	58, a, 4	Shime
Rokudorinne	147, a, 9	Shina
Rokujijinshu kyo	39, b, 7	Shing
Roku jindzu	3, a, 3	Shio
Rokunu	39, b, 4	Shipp
Ron	151, b, 6	Shish
Rongi	186, a, 5	Shishi
Ronzo	2, a, 1	Shitai
Roshi	52, a, 1	Shitta
Saihogoku raku } sekai }	163, a, 1	Sho
Samataitei	141, a, 4	Shoga
Sambo	181, a, 1	Shojo
Sammai	140, a, 2	Shojo
Sammyochi	182, b, 3	Shomi
Sanjin	178, b, 4	Shomi
Sanjo	182, b, 4	Shoni
San ju	131, a, 5	Shozo
Sanjuniso	81, a, 8	san
San kai	178, a, 1	Thud
San ki	182, b, 1	Shum
Sanzo	180, a, 1	Shum
Sappada	151, a, 3	Shuro
		So

PART IX

—:O:—

A CHINESE II

ARRANGED ACCORDING TO

A.

A KEY TO THE

[NOTE.—THE FIGURES IN PARENTHESES REFER OF EACH CHARACTER EXCEPT ITS RADICAL.]

RAD.

RAD.

1 STR.

9

1. [一] 一 (1) 七, (2) 三
上下, (3) 不, (4)
世.

2. [丨] (3) 中.

3. [丶] (4) 主.

5. [乙] (1) 九, (2) 乞,
(10) 乾.

6. [丿] (1) 了.

10.

2 STR.

7. [二] (1) 于, (2) 互五, 11.

RAD.

學.

40. [宀] (3) 守安宋, (5)

宗定, (6) 室, (7)

宮家, (8) 宿寂

密富, (9) 寒, (10)

(19) 囊.

塞, (11) 實囊,

(16) 寶.

41. [寸] (3) 寺, (9) 尊, (11)

對.

42. [小] 小 (1) 少.

43. [尸] 尸 (2) 尼, (5) 居

屈, (6) 屍屏, (9)

屠.

45. [山] 山 (9) 嵐.

48. [工] (3) 巧, (7) 差.

49. [己] (1) 巴.

50. [巾] (2) 市布, (4) 希,

(5) 帕, (6) 帝, (7)

師, (8) 常.

51. [干] (2) 平年.

52. [幺] (1) 幻, (2) 幼.

53. [广] (6) 度, (7) 庫, (8)

庶康, (12) 廟廣,

(16) 廬.

54. [廴] (6) 建.

RAD.

56

57

59.

60.

61.

62. [

63. [

64. [

RAD.

RAD

澡濁, (14) 濕濫, 10
(15) 瀉, (18) 灌.

86. [火] 火 (4) 炎, (6) 烈 10

烏, (8) 焚無炤
然, (9) 燠熙 (10)

熏, (11) 熱, (12) 10
燒.

93. [牛] 牛 (2) 牟, (9) 犍,
牛 (14) 犢.

94. [犬] (7) 狼, (8) 猗, (10) 11
豸 獅, (13) 獨.

5 STR. 11

95. [立] 立 (6) 率.

97. [玉] 王 (5) 珂珊, (6) 11
珠, (7) 現, (8) 琥
琰, (9) 瑜瑟,
(10) 瑪.

98. [瓦] 瓶, (9) 甄. 11

99. [甘] 甘.

100. [生] 生.

102. [田] 由, (2) 男, (5) 留, 11
(6) 略畢, (8) 暹.

103. [疋] (7) 疏, (9) 疑.

104. [疒] (5) 瘡, (14) 癡. 11'

105. [火] (7) 發.

RAD.		RA
	襪.	1
146.	[西] 西 (12) 覆,	1
	7 STR.	
147.	[見] 見 (5) 視, (9) 觀 親, (13) 覺, (18) 觀.	10 1
148.	[角] 角 (6) 解, (13) 觸.	16
149.	[言] (3) 訖記, (4) 設, (5) 訶詞, (6) 試, (7) 說, (8) 調論, (9) 諸諾, (11) 謨, (12) 識, (13) 譖譬, (14) 護, (19) 讚.	16
150.	[谷] (10) 豁.	16
151.	[豆] 豆 (11) 豐.	
152.	[豕] (5) 象.	16
154.	[貝] (3) 財, (4) 貨貪, (5) 貯買, (7) 賒, (8) 賢質, (9) 賴, (13) 贍.	16
155.	[赤] 赤 (9) 赭.	167
156.	[走] (5) 超越.	
157.	[足] (5) 跋跏, (6) 路, (9) 踰, (10) 蹈.	

RAD.

12 STR.

- 201. [黃] 黃.
- 202. [黍] (3) 黎.
- 203. [黑] 黑 (5) 黛.

RAD.

- 21
- 21
- 21

14-17 STR.

- 209. [鼻] 鼻.



三慧	178,b.	上
三慧經	178,b.	上
三藏	18,a. 180,a.	上
三歸	182,b.	上
三乘	182,b.	上
三乘法門	ib.	上
三有	31,a. 177,b.	上
三界	177,b.	上
三界第一	177,b.	上
三門	182,b.	上
三業	ib.	上
三時	207,a.	上
三災	68,b.	上
三昧	140,a.	上
三昧弘道廣顯定		下
意經	13,a.	不空
三摩提	140,a.	不
三摩地	ib.	不
三摩耶	141,b.	不
三摩鉢底	141,b.	不
三摩咀吒	141,b.	不
三菩伽	141,b.	不
三波訶	144,b.	不
三跋羅	145,a.	不
三伐恃	206,a.	不
三明(智)	182,b.	不
三十二相	81,a.	不
三十三天	178,a.	不
三律儀會	182,b.	不

乞食.....145,a.
 乞栗雙提贊.....111,b.
 乾闥婆.....57,a.
 乾陀羅.....57,a.

王
 王
 王
 王
 亞署

J RAD. 6.

了徹禪定.....140,b.

二 RAD. 7.

于闐.....80,b.
 于遁.....ib.
 互婁伽藍.....62,b.
 五力.....28,a.
 五根.....65,b.
 五逆.....114,a.
 五戒.....114,b.
 五明.....4,b. 114,b.
 五行.....169,b.
 五蓋.....155,b.
 五蓋論釋.....114,a.
 五陰.....155,b.
 五衆.....155,b.
 五神通.....113,a.
 五鈍使.....113,b.
 五重滯.....113,b.
 五性宗.....92,b.
 五分法身.....113,a.

人...
 人
 人
 人
 人
 仁...
 他心
 他
 他
 他
 他
 仙...
 仙
 仙
 仙
 仙
 伏馱
 伐地
 伐
 伐

佛國.....	37,b.	佛
佛齒.....	42,a.	
佛果.....	38,b.	佛
佛刹.....	37,b.	
佛寺.....	199,a.	佛
佛影.....	39,a.	
佛星.....	124,a.	佛
佛跡.....	158,b.	
佛心印.....	167,b.	
佛藏經.....	38,b.	佛
佛圖澄.....	39,b.	
佛頂骨.....	39,b. 183,b.	佛
佛地羅.....	33,b.	
佛提婆.....	197,b.	佛
佛于逮.....	126,b.	
佛樓沙.....	126,a.	佛
佛馱跋陀羅.....	37,a.	
佛本行集經.....	39,a.	佛
佛所行讚經.....	38,b.	
佛婆提.....	126,b.	佛
佛婆羅部.....	196,b.	
佛婆毗提訶.....	126,b.	佛
佛般泥洹經.....	87,b.	
佛槃勢羅部.....	126,b.	
佛槃勢羅僧伽藍.....	126,b.	佛
佛寶法寶僧寶.....	181,a.	佛
佛栗持薩儻那.....	188,a.	佛
佛遺日摩尼寶經.....	73,b.	佛
佛母.....	86,b.	佛

佛說法乘義決定 經.....	17,a.	佛
佛說聖多羅菩薩 經.....	18,b.	佛
佛說梵摩難國王 經.....	36,a.	佛
佛說六門陀羅尼 經.....	40,a.	佛
佛說大方廣十輪 經.....	40,a.	佛
佛說穰震黎童女 經.....	52,a.	佛
佛說知炬陀羅尼 經.....	54,b.	佛
佛說聖母陀羅尼 經.....	60,b.	佛
佛說摩訶衍寶嚴 經.....	73,b.	佛
佛說大孔雀咒王 經.....	87,a.	佛
佛說大淨法門品 經.....	95,b.	佛
佛說瑜加大教王 經.....	99,a.	佛
佛說第一義法勝 經.....	115,a.	佛
佛說華聚陀羅尼 經.....	124,a.	佛
佛說勝軍王所問		佛

羅密多心經 ... 75,a.
 佛說大吉祥天女
 十二名號經 ... 89,a.
 佛說吉祥最勝根
 本大教經 95,b.
 佛說五十頌聖般
 若波羅密經 ... 120,b.
 佛說大自傘蓋總
 持陀羅尼經 .. 155,a.
 佛說如來不思議
 秘密相乘經 ... 171,a.
 佛說阿闍世王女
 阿術達菩薩經.. 20,b.
 佛說智光滅一切
 業障陀羅尼經.. 55,a.
 佛說救面然餓鬼
 陀羅尼經 55,a.
 佛說大悲空智金
 剛大教王儀軌
 經..... 63,b.
 佛說大方等大集
 菩薩會佛三昧
 經..... 89,b.
 佛說大乘善見變
 化文殊師利問
 法經 34,b.
 佛說無能勝旛王
 如來莊嚴陀羅
 尼經 49,a.

佛

佛

佛

侍佛
供養
依耐
信度

信

信

信

信

信

修 ...

修

修

修

修

修

修

修

修

修

修

僧企耶	.....144,a.	ナ
僧愼彌耶	.....142,a.	ナ
億	.....77,a.	ナ
億耳	.....159,a.	ナ
優填	.....184,a.	ナ
優陀夷	.....184,a.	梵婆
優陀延王會	.....184,a.	兜
優禪尼	.....184,a.	兜
優畢义	.....188,a.	兜
優波離	.....187,a.	兜
優波夷	.....187,b.	
優波提舍	.....186,a.	
優波掘多	.....187,a.	
優波扇多187,b.	入楞
優波離會203,a.	入林
優婆室 (or 底) 沙188,a.	入
優曇鉢羅184,b.	入
優樓 (or 盧) 頻螺		內明
迦葉波188,b.	內
		內
		全手

儿 RAD. 10.

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